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THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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NOTES AND COMMENTS

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Details of Discipline

WE have considered some of the rules which the Buddha laid down for his followers. We may here remind ourselves that the Buddha's purpose must have been, not the founding of a religion to include all men and women, but the establishment of an Order of disciples concentrating every energy on the great task of Liberation; or, as we should say, the organization of a body of students of practical Occultism. It is quite clear that a celibate Order, whose members kept aloof from all worldly occupations and were dependent on food freely offered, could not be, and was never intended to be universal.

The rules which we have considered, and which the Buddha declared that he himself obeyed, are these: Abstaining from taking life, from taking what is not given, from unchastity, from malicious and harsh speech, from idle words. They are the elements of righteousness for all human beings; they are essential to the disciple, but, standing alone, they do not constitute discipleship, though they may prepare the way for discipleship.

These injunctions are followed by a series of rules, analyzed, numbered and grouped with that perfect sense of method and order which runs through all the Buddha's teaching, showing that the Buddha, had he so desired, might have been a master of mathematics. It may be noted, in passing, that a highly developed mathematical sense runs through all the Buddhist Scriptures; for example, in several of these, including *The Lotus of the Good Law*, a numeral occurs which is represented by a unit followed by seventy-seven ciphers. In comparison with numbers such as this, our modern millions of light-years and incredible velocities within the atom are not so overwhelming.

Following this admirable method of analysis and counting, the Buddha drew up lists of the things from which the members of his Order were bidden to abstain. They form an extraordinary collection, including many things

that are seemingly innocent, together with much that is manifestly wrong. Incidentally, these forbidden occupations give us an unexpectedly vivid and detailed picture of life in the valley of the Ganges twenty-five hundred years ago; and the recital is touched with the sense of humour, often inclining to fine irony, that is so characteristic of the Buddha; it plays about these small and often trivial details, lighting them with a sparkle of mirth, in addition to their high value for edification.

We are told first that the ascetic Gotama and his disciples refrained from causing injury to seeds and plants. This would seem to have a double purpose; first, to impress on members of his Order the spiritual oneness of all living things, each of which in its place and rank is following the infinite path toward perfection. A new light is even now being shed on this unity of life by the marvellous experiments carried out in India, by one of the Buddha's fellow-countrymen, who is revealing the almost human sensitiveness and consciousness of plants. But beneath the surface meaning of the injunction there is, in all likelihood, a deeper application, the lesson of mercy that is contained in the words: "A bruised reed shall he not break."

The second rule is that the member of the Order shall be content with one meal a day, not eating after the fixed time, not eating in the evening. While this rule may not be applicable in its strict form to our conditions, it is not difficult to surmise the reason: that the physical mind may be clear and lucid, sensitive to receive and record whatever illumination may be brought back in the morning from the other side of sleep.

Once more, the member of the Order is forbidden to be a spectator at worldly spectacles, dancing, singing and music. Here again, there is the immediate meaning: the disciple who would use the inner eye and ear must make his aura limpid and keep it pure, not cluttered with garish images and strident resonances; but there is the deeper meaning: for the disciple, life and the world must be more than a spectacle of music and singing and dancing. Garlands, scents, rich unguents and luxurious couches are then forbidden, for they extend the appeal to the outer senses and the pampering of the bodily vesture.

Then follows a list of gifts which the Buddha refused to accept, and which members of his Order were also debarred from receiving. These forbidden gifts begin with gold and silver, slaves, elephants, cattle and horses. It is worth noting that this list is almost identical with the sacramental formula of the great Upanishads. Thus the Lord of Death bids Nachiketas "choose sons and grandsons of a hundred years and much cattle and elephants and gold and horses"; the formula which symbolizes the trials and temptations through which the candidate must pass before Initiation. It is also clear that these things, together with gifts of land and uncooked grain, likewise forbidden, represent "the cares of this world, and the deceitfulness of riches" which would distract the mind of the disciple from his inner, spiritual task.

An injunction against obvious evil follows: false scales, giving brass for gold, all crookedness and fraud, every form of violence, and murder.

Then the refrain changes, with a certain ironic touch; in forbidding divers practices the Buddha prefaces his injunction by saying that, whereas some ascetics and Brahmans, who feast on food provided by the faithful, follow after certain practices and occupations, he and his disciples leave them severely alone. This part of the Sutta is called the Middle Treatise on Conduct, and it picks up again and expands what has already been given in the Short Treatise on Conduct, from which we have been quoting. Thus we have again non-injury to seedlings and growing plants, and a sumptuary edict forbidding stores of foods, drinks, clothing, carriages, bedding, perfumes, relishes. Then comes what is almost a sporting page for the sixth century before our era. Some ascetics and Brahmans were, it appears, addicted to visiting shows, that is to say, exhibitions of dancers, the singing of songs, instrumental music, spectacles, recitations, cymbal music, bardic chanting, music produced with hollow jars, fairy pantomimes, the feats of acrobats, combats of elephants, horses, buffaloes, bulls, rams, cocks, and quails, bouts at quarter-staff, boxing, wrestling, sham-fights, roll-calls, manœuvres, reviews; but the ascetic Gotama and his disciples refrained from visiting such shows.

Then again, some ascetics and Brahmans, who lived on food provided by the faithful, were addicted to games and recreations, that is to say, games on boards with eight, or with ten, rows of squares; the same games played by forming images of such boards in the mind; hopping over diagrams drawn on the ground, so that one steps only where one ought to step; removing the pieces of men from a heap with one's nail, or putting them into a heap, in each case without shaking it, so that he who shakes the heap loses the game; throwing dice; hitting a short stick with a long one; dipping the hand in red dye, striking the wet hand on the ground or on a wall, calling out, "What shall it be?" and showing the form asked for, such as an elephant or a horse; ball-games; blowing through a toy pipe made of a leaf; ploughing with toy ploughs; turning somersaults, or turning on the trapeze; playing with toy windmills made of palm leaves; playing with toy measures made of palm leaves, or with toy carts or toy bows; guessing at letters traced in the air, or on the player's back; mimicry of another's defects; but the ascetic Gotama and his disciples refrained from these things.

Or, again, some ascetics and Brahmans, who lived on food provided by the faithful, were addicted to luxurious sofas, divans with carved legs, fleecy coverlets, patchwork quilts, soft blankets, embroidered coverlets, quilts padded with cotton, coverlets embroidered with animals, rugs with fur on both sides, rugs with fur on one side, coverlets embroidered with gems, silken coverlets, large carpets, elephant, horse and chariot rugs, rugs of antelope skin, carpets under awnings, sofas with red pillows at either end; but the ascetic Gotama and his disciples refrained from these things.

Then follow the ways in which some ascetics and Brahmans, while living on food provided by the faithful, used certain means of adorning and beautifying themselves, that is to say, scented powders rubbed on the body, while bathing and shampooing, massaging the muscles as wrestlers are wont, using mir-

rors, collyrium for the eye-lashes, garlands, red colouring for the lips, unguents for the lips, armlets, necklaces, staves, drug-cases, swords, parasols, embroidered slippers, diadems, jewels, yak-tail fans, white robes with long fringes; but the ascetic Gotama and his disciples refrained also from these.

Then comes a list that has already been translated. For we are told that some Brahmans and ascetics, living on food provided by the faithful, were addicted to unprofitable talk, that is to say, talk of kings, robbers, ministers of state, talk of armies, talk of terror, talk of war, talk of food and drink, of garments and couches, talk of garlands and perfumes, talk of kinships and cars, of villages and towns and cities and countries, talk of women and men and heroes, talk of the street and of the village well, talk of the dead, all kinds of stories, traditions of the forming of lands and oceans, discussions of being and non-being; but the ascetic Gotama and his disciples refrained from such unprofitable talk.

It further appears that, besides wasting their time in unfruitful gossip, some Brahmans and ascetics were given to using contentious phrases, that is to say, phrases such as these:

Thou knowest not this law and discipline, but I know this law and discipline.

How shouldst thou understand this law and discipline?

Thou followest after lying views, while I follow true views.

Authority is on my side; there is no authority on thy side.

What should be said first, thou hast said last; what should be said last, thou hast said first.

What thou hast so long pondered has been completely upset.

Endeavour to state thy case clearly.

Untwist thyself if thou canst.

But the ascetic Gotama and his disciples refrained from such contentious phrases.

Yet other Brahmans and ascetics were wont to serve as messengers and ambassadors, that is to say, messengers for kings, for kings' ministers, for Kshatriyas, Brahmans, lords, princes, who bade them "Come hither! Go thither! Take this! Bring that hither!" But the ascetic Gotama and his disciples refrained from such carrying of messages.

And there were Brahmans and ascetics, living on food provided by the faithful, who were addicted to crooked arts, reciters of incantations, fortune-tellers, exorcists, with covetous hearts seeking gain; but the ascetic Gotama and his disciples refrained from such crooked dealings.

So far, the Middle Treatise on Conduct. It is immediately followed by the Long Treatise on Conduct, which is largely devoted to a detailed description of the crooked arts by which some ascetics and Brahmans established and maintained their power over ignorant and superstitious people. Into these details of the occult arts we need not at present enter. What has already been recorded will suffice to make clear, first, that the general occupations of mankind have not greatly changed in two and a half millenniums, and, secondly,

that the grounds on which disciples should refrain from these things are exactly the same to-day as they were when the Buddha taught in the king's rest-house at Ambalattika, where there was a young mango tree in the gateway. The inspiring principle in accordance with which they refrain is summed up in the words: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Those who are on that journey may not loiter on the way.

We may turn, therefore, to another side of the problem, to the passages in which the Buddha warns his disciples against faults and errors of another kind into which some ascetics and Brahmans, men of spirituality and devotion, were prone to fall: faults of the intellect, rather than of the will.

There are, said the Buddha to his disciples, some ascetics and Brahmans, who devote themselves to working out theories regarding the ultimate beginnings of things, working out speculative views regarding the ultimate beginnings of things, and who then declare views of diverse kinds, on the basis of eighteen different arguments.

We shall not at present follow the Buddha into all the immensely interesting and, as he illumines them with humour, exceedingly entertaining developments of these eighteen systems of reasoning. They cover the whole range of philosophical speculation, as it was before his day, and in all its developments up to our own day, from extreme idealism to the most concrete materialism and absolute nihilism. But we may take a few of these systems, and translate or summarize what the Buddha has to say of them.

There is first the school of thinkers who declare that the world and the soul are not only everlasting, but that they are eternally unchangeable, a solid world, and a defined, limited personality, destined to endure for ever and ever.

There were some Brahmans and ascetics who, practising fervent aspiration, practising strong effort, practising constant application, practising vigilant diligence, practising unswerving attention, attained to concentration of consciousness of such a nature that, with concentrated mind and will, they attained to memory of their former dwelling-places, their former births; that is to say, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, and so on, up to a hundred thousand births, and were able to say: "In that place I had that name, was of such a family, of such a class, of such a livelihood, experienced such and such pains and pleasures, lived such a span of years. Then, leaving that life, I was born in such a place."

It will be noted that the Buddha neither questions the spiritual method by which this knowledge of former births is to be attained, nor the reality of the knowledge thus gained. On the contrary, he claims this knowledge for himself, and promises it to his disciples. That memory will be as complete, that knowledge will be as clear, as though a man were to go from his own village to another village, and were then to go from that village to another village,

and then went back again to his own village. Then he would know: "I went from my own village to that village, stood in such a place, sat thus, spoke thus, was silent thus; thence I went to the second village, stood in such a place, sat thus, spoke thus, was silent thus; thence I came back again to my own village."

It was neither the method nor the reality of the knowledge gained, that the Buddha questioned, but the conclusion which these ascetics and Brahmans, thus remembering their past births, drew from that knowledge: the firm conviction that the world and the reincarnating personality remain unchanged from everlasting to everlasting, a limited and static self, circling round an inert and changeless world.

Whether it be possible to know so much and yet know no more, we are not quite in a position to say; but it is certain that, in the Western world, with which we are more familiar, many ascetics and students of spiritual things, men of the highest sanctity and devotion, have during centuries held, and perhaps still hold, the complementary doctrine: that a defined and limited self will persist throughout all eternity, in conditions whether of pleasure or of pain, in a world which shall be unchanging for all eternity.

In direct contradiction of these stationary views, the Buddha was an uncompromising evolutionist, always teaching the evolution of the worlds, teaching the evolution of the soul from glory to glory; but the essential point is, he did not teach his disciples to study evolution; he taught them to evolve.

So there were these philosophers who, because of the experience that has been described, made this declaration: "For ever unchanging is the self, for ever unchanging is the world, sterile, barren, fixed as a rock, stolid as a stone pillar, and these beings continue the circle of reincarnation, they die, they are born again, unchanging for ever."

The next two sections simply carry the matter further along the same line. But they are interesting to us, because they add the concept of world-periods, of the alternating evolution and involution of the manifested world, through an endless succession of appearances and disappearances. Yet, in the view of those whom the Buddha is criticizing, even these vast periods, up to forty world-periods, contain no hope of change, of widening life, proceeding ever toward infinite liberation; for, as before, they say: "For ever unchanging is the self, for ever unchanging is the world, sterile, barren, fixed as a rock, stolid as a stone pillar, and these beings continue the circle of reincarnation, they die, they are born again, unchanging for ever."

Besides these two hopelessly hide-bound concepts, of the fixed, unchanging self and the fixed, unchanging world, there is a third, equally fixed and limited, to which the Buddha now comes. Those who hold this conviction of the stereotyped, eternally limited self, are prone to affix the seal of that narrowly circumscribed personality on the eternal and infinite majesty of the Logos. An angry and passionate people will make the image of an angry and passionate tribal God; they are not less idolaters, merely because this image is in their minds, while they abstain from molten and graven images. Or a war-

like and pleasure-loving people, sensitive and self-indulgent, will mould in thought one God or many, warlike, sensitive, self-indulgent.

The Buddha meets this constricted view of the Eternal in a way that is as humorous as it is original. He does not say "man never knows how anthropomorphic he is"; he does not say "man makes God in his own image"; his approach is finer and more subtle.

There are, he tells his disciples, some Brahmans and ascetics who hold that the universe is in part unchanging, in part subject to change, that the self and the world are in part unchanging, in part subject to change. On what basis, for what reason do these Brahmans and ascetics hold that the universe is in part unchanging, in part subject to change, that the self and the world are in part unchanging, in part subject to change?

There comes a time when, through the operation of certain causes, at the expiration of a vast period, this manifested world, through the process of involution, returns to the unmanifested state. When the world is thus subject to involution, beings for the most part are indrawn into the realm of the Radiant. There they are of the substance of mind, they taste delight, they are self-luminous, they traverse the ethereal spaces, they dwell in beauty; thus for a vast period they abide.

Then there comes a time when, through the operation of certain causes, at the expiration of a vast period, this world once more becomes manifested. When this world is once more evolved, the pagoda of Brahma appears, but it is empty. Then one or another of these beings, whether because he has completed his life-span in the Radiant realm, or because the energy of his spiritual merit has been exhausted, falls from the realm of the Radiant, and is born in the empty pagoda of Brahma. There he is of the substance of mind, he tastes delight, he is self-luminous, he traverses the ethereal spaces, he dwells in beauty; thus for a vast period of time he abides.

When he has dwelt there for an immeasurable period in loneliness, dissatisfaction, with fear and trembling, he comes to say: "Alas! would that other beings might come hither!" And so other beings, whether because they have completed their life-span in the realm of the Radiant, or because the energy of their spiritual merit has been exhausted, fall from the realm of the Radiant, and are born in the pagoda of Brahma, bringing companionship to that first being. There they also are of the substance of mind, they taste delight, they are self-luminous, they traverse the ethereal spaces, they dwell in beauty; thus for a vast period of time they abide.

Then in the mind of that being who was first to be born there, this thought arises: "I am Brahma, mighty Brahma, surpassing, unsurpassed, all-seeing, all-ruling, creator, maker of all, most excellent, ordainer, holy, Father of what has been and what shall be. By me these beings have been created. Wherefore? Because in my mind this thought first arose: 'Alas! would that other beings might come hither!' This was my will, my resolve, and these beings arrived."

In the minds also of those beings who were born there later, this thought

arises: "This is Lord Brahma, mighty Brahma, surpassing, unsurpassed, all-seeing, all-ruling, creator, maker of all, most excellent, ordainer, holy, Father of what has been and what shall be. By this Lord Brahma have we been created. Wherefore? Because, as we see, He was here in the beginning, and we were born afterwards."

So it would befall that that being who was first born there would be longer-lived, more glorious and more potent than the others. And the beings who were born there later would be shorter-lived, less beautiful, less potent than He. Then it might happen that one or another of those later beings, falling from that place, should be born in this world. And, having been born in this world, he might go forth from the household life to the houseless life of an ascetic. Having gone forth from the household life to the houseless life, and practising fervent aspiration, practising strong effort, practising constant application, practising vigilant diligence, practising unswerving attention, he might attain to concentration of consciousness of such a nature that, with concentrated mind and will, he should call to mind that immediately preceding state of being, but should call to mind no other before it. Then in his mind this thought would arise: "That Lord Brahma, mighty Brahma, surpassing, unsurpassed, all-seeing, all-ruling, creator, maker of all, ordainer, holy, Father of what has been and what shall be, Lord Brahma by whom we were created, He, indeed, is everlasting, steadfast, unchanging, without shadow of turning, and so will He be throughout the ages. But we, who have been created by that Lord Brahma, are not eternal, not steadfast, short-lived, perishable; thus have we come to this world."

As regards the whole series of injunctions, we should do well to make a practice of looking always beneath the surface meaning for a deeper meaning, and, even more, of looking through the far-away Oriental circumstance to the point at our own lives where exactly the same forces are at work in slightly differing guise. Thus, it is exceedingly diverting to contemplate, as the Buddha bids us, the spectacle of stately Brahmans clad in long white robes with trailing fringes, playing hop-scotch or tipcat, disporting themselves with tiny cars or little windmills made of palm leaves. Let us smile, and then let us ask ourselves in what ways we are given to playing with toy windmills. When an Eastern Master wrote, not so many years ago, to a Western student of ripe years, "Why should we play with Jack-in-the-box?" he had not in mind the literal toy.

Equally entertaining is the way in which the Buddha describes yet another mental attitude to his disciples. There are, he says, some Brahmans and ascetics who do not discern clearly what is right and what is wrong. In their minds this thought arises: "I, of a truth, do not clearly know what is right; I do not clearly know what is wrong. But thus not clearly knowing what is right, not clearly knowing what is wrong, I might declare one thing to be right, and another thing to be wrong; but there are Brahmans and ascetics, learned, skilful, who in words have attained such address as those archers who, shooting an arrow, can split a hair, and thus in controversy split asunder

the views of others; these men might interrogate me, might closely question me, might join issue with me. And, should they thus closely question me, interrogate me, join issue with me, I might not be able to meet the issue. And, if I could not meet the issue, this would be to me a cause of sorrow. And this sorrow might be a barrier to me." Thus, through fear of being questioned, through desire to avoid being questioned, they will not declare one thing to be right and another thing to be wrong; and so, when a question is asked of them, they resort to wriggling speech, like the wriggling of slippery fishes, saying: "I do not uphold this view. I do not uphold that view. I do not hold the contrary view. I do not say that it is not so. Nor do I say that it is not not so!" Thus, verily, do some Brahmans and ascetics wriggle like little fish.

The conclusion of the whole matter is, that, while some Brahmans and ascetics exhaust their moral energy in foolish or wicked occupations, and yet other Brahmans and ascetics exhaust their intellectual energy in hammering out hard and fast views regarding things infinite and ultimate, the disciples of the Buddha are bidden to pass these things by; to apply all the energies of heart and mind to the spirit and the details of that discipline whereby a lower state of consciousness may be made to cease, while a higher state of consciousness may be made to take its place; so that, step by step, they may ascend in consciousness to the fair summits of wisdom, where they shall have a truer prospect of ultimate things. Discipline, not speculation, is the way.

Humility amidst honours is the very honour of honour and the dignity of dignity itself.—St. Bernard.

A man who governs his passions is master of the world. We must either command them or be enslaved to them. It is better to be the hammer than the anvil.—St. Dominic.

FRAGMENTS

I DOUBTED the rightness of my course, and I cried: O Lords of Wisdom, show me a better way!

The Lords of Wisdom answered me: The Path is one.

Then I reflected on all the branchings that I saw, running in many directions, some straight, some crooked. And I considered within myself: how is it that all these various ways are one? is it no difference, then, that a man take a right course or a wrong? that he go direct, or by long wanderings? How can this be? I said.

Thereon the Lords of Wisdom laughed.

In the silences of their laughter I reflected again, more deeply, made aware thereby that my perceptions were caught in the upper currents of the mind.

The laughter turned to quiet voices speaking. One said: There is a single path for him who seeks the true, regardless of self-interest, intent upon his goal. For him, whichever way he turn, thus seeking, the single path is found.

The Law judges not by the clumsy feet, but by the loyal heart and steadfast intellect, one-pointed, moved by love. He who lives otherwise walks not on any path, but is as dust lying upon the road, lifted here, whirled there, as passer by or breath of wind may chance.

Turn toward the truth, turn toward self-sacrifice. Put pleasure, preference, profit, at thy back. The Path is one: and straight ahead shall shine, high lifted, even if far off, the battlements and towers of the City of thy dreams.

CAVÉ.

THEOSOPHY[1]

THE lecture given once a year is part of the Convention of The Theosophical Society, during which we hold meetings of various kinds. There are formal business meetings in the forenoon and afternoon, at which we consider our past history and future problems, and hear reports from our fellow members in various parts of the world. Then, in the evening, there is a meeting of the New York Branch of The Theosophical Society, at which members and some of their friends are present. The public lecture this afternoon has a somewhat different purpose.

At this lecture, we have in mind our members and friends, and also the friends of our friends, who may, perhaps, fall into two classes. There are those who may have a certain interest in what we are doing, who may ask, What is Theosophy? What is The Theosophical Society? There is in them the beginning of a genuine intellectual interest. And there may be another class, whose motive is something like apprehension regarding their friends who go to theosophical meetings, something like misgiving and a desire to probe the matter.

In considering Theosophy this afternoon, we shall try to keep in mind the attitude of enquiry in the minds of one group of friends, and the possible uneasiness of the other; we shall try to satisfy the one group and reassure the other; we shall endeavour to show that Theosophy is eminently reasonable, and that members of The Theosophical Society are for the most part moderate-minded and practical people, not without a dash of humour; not formidable persons to be guarded against.

That many people may have misgivings about anything connected with the name "Theosophy" should not surprise us, because from time to time very sensational stories are published, with which the word "Theosophy" is associated. And indeed the causes of this go back to the very beginning of our movement. When we consider the novelty of the ideas presented by the leaders of the Theosophical Movement, the new vistas of thought, the exceptional persons and events, it is hardly to be wondered at that the movement gathered round it, besides a nucleus of earnest students, an outer ring of wonder-seekers, some of whom were actuated by sheer love of sensation, while the motives of others were purely selfish; they hoped, perhaps, to find the elixir of life, or the philosopher's stone, or to be endowed with supernormal powers. Most of these seekers after marvels drifted away as they had come. Some pursued studies along lines of their own. Some undertook to write the history of The Theosophical Society as it appeared to them. We have had a

[1] A lecture by Charles Johnston, on April 25, 1926, on the occasion of the Convention of The Theosophical Society.

good many of these "histories"; one, for example, originated not long ago on the Pacific Coast. All are fragmentary and distorted, while some of them are mere travesties. Those who wish to study our real history would do well to begin with Professor H. B. Mitchell's booklet, *The Theosophical Society and Theosophy.*

Since much that is bewildering and even repellent has been given to the world, with the name of Theosophy tacked on to it, we shall be wise to begin by clearing the ground; before trying to show what Theosophy and The Theosophical Society are, it may be well to say something about what they are not.

During the last six months, all of us must have seen many stories printed about Mrs. Besant, to whom is given the title of President of the International Theosophical Society, and her Hindu pupil, who is spoken of either as being already, or soon to be, a divine incarnation, an Avatar. About him are assembled many apostles and bishops, forming a spectacular hierarchy. It is reported that Mrs. Besant and her Hindu pupil will presently come to this country, and may establish themselves here. The matter is not really of great importance; our only concern with it is to make it quite clear (and I am merely repeating the view that was formally accepted by our Convention yesterday) that Mrs. Besant has in reality nothing to do with The Theosophical Society, and that The Theosophical Society, the only Society which has a right to that name, has nothing whatever to do with Mrs. Besant.

Mrs. Besant came into contact with The Theosophical Society in the year 1889, when she reviewed one of Mme. Blavatsky's books. Mrs. Besant joined the Society, I believe, on May 10 of that year. Mme. Blavatsky died on May 8, 1891, just under two years later. But Mrs. Besant's close contact with Mme. Blavatsky began only in the early summer of 1890, ten months before Mme. Blavatsky's death; and of these ten months Mrs. Besant was absent from London for two or three months, lecturing in this country, and was in fact absent at the time of Mme. Blavatsky's death. So that her opportunity really to learn from Mme. Blavatsky was short; and those who had known Mme. Blavatsky earlier, and have ever since been her followers, long ago reached the conclusion that Mrs. Besant learned very little, and that what she learned she has long since forgotten. Mrs. Besant ceased to be a member of The Theosophical Society in 1896, after she had fallen under Brahmanical influence and had violated fundamental theosophical principles; with her gift for publicity, she carried a certain number of people with her, and the same gift has added to their number. But, since the year 1896, what Mrs. Besant has said or done has been quite irrelevant to real Theosophy, or relevant only so far as she misuses that sacred name as a label for her activities. Her work is a travesty of Theosophy, and it has become a sacrilegious travesty.

To turn from this, let us now come to the vital questions: What is Theosophy? What is the Theosophical Movement? What is The Theosophical Society?

The theme is so great that each year one casts about almost anxiously for

a way to give it adequate expression. Perhaps we may approach it in this way: Theosophy is a view of the universe and of life, beginning in unity, manifesting in diversity, and returning again to unity. The initial unity in which the universe begins may be described in the terms used by Philo of Alexandria, as the Logos, the source of all spiritual life, all consciousness, substance and law. Perhaps we can approach the spiritual concept of the Logos by the stepping-stones of the physical sciences, beginning with astronomy.

Much has been said, of recent years, concerning the distances between the stars and stellar systems, and we have been made familiar with the term "light year," the distance which light travels in a year. If we realize that light would encircle the earth at the equator between seven and eight times in a second, or traverse the distance from the earth to the moon in a second and a fraction, and then consider the number of seconds in a year, we may begin to form an imaginative conception of a light year. The nearest star is at a distance of something less than five light years from the sun. The most distant is perhaps half a million times as far. So that there are these inconceivably vast spaces between the stars, and these distances seem to be permanent. So far as astronomers have gone in mapping the proper motions of the stars, there seems to be no indication that they started at a common source, or that they are converging toward a common goal; there seems to be no indication that the material of which the stars are formed originated, or was ever assembled, at a single point, in a single place, or that this material is on its way back to a common reservoir. On the contrary, astronomers appear to hold the view that there are two or more vast families of stars which are idrifting past each other, with inconceivable distances between star and star, through the unimaginable immensities of space.

Yet, though the remoteness of star from star seems to be impassable and permanent, astronomers discern two bonds which bind them all together: kinship of substance and unity of law. The analysis of the spectroscope indicates that all stars are formed of similar elements, which are related to the elements we know here on earth; and mathematical science demonstrates that the same laws of motion are operative among the stars and in our daily, terrestrial experience. Thus, a pair of stars, which may be thousands of light years away from us, revolving about their common centre of gravity, obey the same laws that we are familiar with in the revolution of the moon around the earth.

So that, while there is no exchange of material, nor a common source from which all the material of the stars has been drawn, there is evidently an all-pervading power which, in each star, operates to form and develop the same kind of material; there is evidently an all-pervading law which orders and controls that material after it has been formed. So we reach the conception of a power, omnipresent among the stars, bridging the almost infinite spaces between them, a power which generates or moulds substance and which manifests law; a power invisible and intangible, known only through its manifestations.

This is, in a measure, a physical image of the Logos; we can think of the Logos, the Oversoul, as having the same character; an immense, invisible power, manifesting being, manifesting spiritual life and light. The word "Oversoul" appears to have been created in English by Emerson who, knowingly or unknowingly, translated the Sanskrit term, Adhi-Atma, Over-Soul, quite literally. Emerson's Oversoul exhibits one side of what we have agreed to call the Logos: "There is one mind common to all individual men. Every man is an inlet to the same and to all of the same." To the Oversoul he traces back the high intuitions, the noble qualities of mind and heart that reveal themselves in the life and works of man; it is the source of that light which lighteth everyone who cometh into the world, which unfolds itself in the heart and brings forth flowers of beauty, of wisdom, of holiness.

We think of the Logos as being the Oversoul in this sense, but also as being much more; not only the source and reservoir and sum total of all consciousness,—consciousness of beauty, consciousness of truth, consciousness of goodness; not only the reservoir of all intelligence, but the reservoir of all force and all substance likewise; and, most vital to us, the reservoir of our selves, the undivided source from which each one of us ultimately came, the undivided home to which each one of us shall ultimately return. So we trace our path from unity to diversity, from the One to the many. We are innumerable units of mankind, infinitely various, with countless gifts, possibilities, potentialities; all potentially immortal, all potentially omniscient, all potentially omnipotent. Yet this endless diversity ever holds within it the fundamental unity; the indwelling unity of life is from eternity to eternity.

We have come forth from the Oversoul through many experiences, all educative, all tending to develop in us something more of our divinity, bringing us nearer to our goal of omniscience and omnipotence, leading us toward the home whence we began our journey. And just because we all come from the same source and are all children of the same Oversoul, because of this, the bond between us is indissoluble. The bond between our spiritual natures is not simply derived from the Oversoul; it is the Oversoul itself, the one eternal, immortal, everlasting power. And, because of that bond between us, our return will be, not a lonely liberation, but a collective home-coming. In the spiritual sense we are an undivided and indivisible family.

For this reason, The Theosophical Society from its inception has held as its fundamental principle, its first object, the formation of the nucleus of a Universal Brotherhood of humanity; to bring into effect in the visible world, in the world of heart and spirit, that unity which already is, from eternity, in the Oversoul, and thus to conform to the everlasting Reality. So we may describe our purpose and our ideal in two phrases: the spiritual fatherhood of God, in the sense of the living Oversoul; and the spiritual brotherhood of man, in the sense of the union of our spiritual natures.

Every image of Divinity, whether in words or visible forms, that has been framed by the heart or mind or hand of man, draws on the Oversoul as its source, and expresses some power of the Oversoul. Yet we must always dis-

tinguish between the image and the reality; we must remember that every image, whether verbal or visible, reflects our limitations, and tends to impose these limitations on our thought of the Oversoul. Take, for instance, the Hindu image of the Lord of Hosts, the god Ganesha. He has a human body, as he sits cross-legged on his cushion, he has four arms, and holds a symbolic object in each of his four hands; he has an elephant's head and trunk; and, for some reason that I have not been able to penetrate, he wears a handsomely embroidered cap with a conical top. Everything in that image is significant. Beneath his feet is the figure of a rat in low relief, the symbol of devouring Time, which consumes human lives. But god Ganesha is above Time. In one hand he holds a lotus bud, the symbol of the unrevealed beauty of the soul. The elephant's trunk signifies the power which students of Theosophy call Buddhi, which is at once divine intelligence and spiritual will, because the trunk is at the same time an organ of perception and of action. So this quaint deity has his profound meaning.

Yet, if we were to say that the Oversoul is an elephant with four arms, or if, like the Rig Veda, we were to say that the Oversoul has a thousand heads, this would be symbolically, but not literally true! These are restrictions, distortions, of the illimitable reality. Man the creature impresses his own limitations on all that he creates. All symbols may be helpful; no symbol expresses the ultimate truth.

So we have used the phrase, "the spiritual fatherhood of God" knowing that it is a symbol, with a symbol's limitations, because it expresses in few words the meaning we wish to convey. This is true also of the other phrase, "the spiritual brotherhood of man." It does not mean what is called the herd consciousness, though herds of wild cattle or deer might, perhaps, teach human beings useful lessons in conduct and manners. Fortunately for our pride, the "lower animals" cannot express what they think of mankind. If they could speak their minds, many of them would never question the existence of personal devils. Our relation to the animals is one of the things for which we shall have, one day, to render an account before the throne of justice, and the account will be a heavy one.

Universal Brotherhood does not mean, for us, the herd consciousness, nor is it, as in Soviet Russia, a brotherhood of greed and spoliation. It is a spiritual brotherhood; and, before we can enter it in a real sense, we must lose ourselves.

The main thought of Theosophy may, therefore, be thus expressed: the manifestation of unity in diversity, and the return from diversity to unity; the spiritual fatherhood of God, and the spiritual brotherhood of man. So our fundamental principles are reasonable, intelligible, philosophical and, let us hope, inspiring and illuminating. They carry a message of light, of joy, of everlasting life.

Our method, as students of Theosophy, may be summed up in four words: sacrifice, service, study, self-surrender.

Sacrifice: in this sense,—the sacrifice of the unreal self, the "usurper," in

order that the real self may be enthroned. Homer tells of two warriors, Diomede and Glaucus, who meet and exchange armour as a pledge of friendship. One had armour made of bronze, the other had armour made of gold. Diomede, who gave up the bronze armour and received in exchange the golden armour, made the kind of sacrifice we have in mind: bronze for gold, the value of nine oxen for the value of a hundred oxen; the sacrifice of an unreal self, in order that the real self, the true representation and ray of the Oversoul, may become once more the king of our life.

Service: essentially necessary, not to be dispensed with, since we are all spiritually one in the Oversoul, all making the same journey. It is our destiny to bring every one of our brothers to recognize in himself that immortal life, to open his eyes to that splendid light; in this sense, service. But, for those who perceive the tremendous reality of the Oversoul, its potentiality in each of us, it is a service which becomes a passion. Feeling the pressure of that infinite potency in our hearts, catching the gleam of that light through the golden gates, how could we be other than stirred in heart, eager that our friends, our brothers, our other selves, should share that heritage? In the Sankhya Sutras of Kapila there is a parable, perhaps three thousand years old, of the prince who did not know he was a prince. We are as the prince in the fable. Let us imagine, then, a family of young princes who had been reared in ignorance of their birth in a remote forest, under the greenwood tree, in poverty, loneliness, hardship. Then let us suppose that one of the brothers should one day go forth, and by accident learn that his family was the royal house of the land. Think of his eagerness, his enthusiasm, as he goes home to his brothers and sisters, to carry to them this wonderful news. That is the spirit of our service, a service enkindled with a divine light.

Study: study of what? Study of the work of the Oversoul, the record of the Oversoul, as written down by those who have caught something of its light; yet not in the exclusive sense of the holy and splendid scriptures of the world, but rather of all works of the Oversoul, without exception. Every person, every incident, every substance is the Oversoul made manifest in one or another way. It is the parable of the hidden treasure as told in the Upanishads; the owner of the field in which the treasure is buried walks over it day by day, not knowing it is there. This is a symbol of our study; but we know that the treasure is there. Therefore, if we follow this method of study, our Theosophy will in no long time bring to each of us this somewhat strange reward: the glorification of the commonplace, the illumination of the deadly dull. If every commonplace fact and person be a projection of the Oversoul, then we are in the midst of treasures, not buried deep, easily to be unearthed. Here is the redemption of life from its sordid dulness, the illumination of the deadly dull by the light that shines at the back of the heavens. This is one of our rewards.

Self-surrender: to what? To take again the phrase already used: self-surrender to our heavenly Father, to the Oversoul itself. Self-surrender on these terms: that I shall exchange my limitations, my faults, my weaknesses, my

sins, for all that the Oversoul has and is. Each one of us is "an entry to the same and to all of the same," each of us is heir to the whole estate. When we stand together beneath the stars, my seeing does not conflict with yours; we can both see all the stars. So with the Oversoul; all of heaven is for each of us. Self-surrender in this sense; and, to quote from a more recent scripture, having made the surrender, we shall thank God we are rid of a knave. That is a fair and graphic image of the lower self, which is surrendered.

How come we to hold these ideals, to have within our reach this splendid view of the universe and of life? The answer is really the heart of the matter: because we have learned them from the Masters of Wisdom, who have already attained. They speak for the Oversoul and as the Oversoul. But no one should take a statement like this on trust; let him rather try it out, follow up the clues, seek the hidden treasure. We really know what we have verified ourselves, and, when we know in this way, we know that we know.

We think of the Masters of Wisdom as at one with the Oversoul, and therefore at one with each other and with the soul of humanity; they do not speak of themselves as a body of Masters, but as a Brotherhood, the only real brotherhood in the world, the only brotherhood whose members have fully realized that each is the Oversoul and all of the Oversoul; Masters in that sense, Brothers for that reason. Because they are one with that Oversoul which is the essential being of each of us, because they have made themselves one with the light which lightens every man that comes into the world, therefore, as their heritage and reward, they have won the power to enter every human heart that is not barred to them, to illumine every human soul that is not darkened against them. Potentially, therefore, the Masters have a limitless power of beneficence, in virtue of their oneness with the Oversoul. They have made the surrender; they have gained the gift of distributing among mankind the blessings, the hidden treasures, which the Oversoul is so ready to impart.

Under our Constitution, I may not speak for The Theosophical Society as such; but, as a student of Theosophy, I have the right to form and express an opinion. I believe, then, that, if The Theosophical Society has a mission, it is this: To persuade mankind to break down the doors which we build against the divine light and power of the Masters, to induce mankind to search for the hidden treasures which are so near the surface.

What stands in the way? Fantasies, dreams, nothing else. We wage with phantoms an unprofitable strife. So we would say to those who will listen: Consider your life; in it, perhaps, are some things of promise and of beauty, together with much that is drab. Instead of being content with so little, why not seek more? It is a big universe; why not take more of it?—not for self, since there can be no true taking until self be conquered. That self-centred focus of being is a phantom, the leader of the other phantoms. Not long ago, we were discussing an odd phrase used in Westmoreland, to describe one who has a villainous temper. Such a man is called the "ridden one"—ridden by the devil. Was not Sinbad the sailor in a like position? But Sinbad did not think that the Old Man of the Sea was a treasure, to be

guarded at all costs; he was a heathen Oriental, and was gifted with good sense. But too many of us cherish the delusion that the old man of the sea, who is perched on our shoulders, with his feet twisted round our throats, is a most precious possession. Considered in the white light of truth, it is a strange fantasy that the self-engrossed egotism is not only to be tolerated, but is to be loaded with gifts. Until the old man of the sea returns precipitately to the sea, there will be no finding of treasures, there will be no real light. One of the Sufi poems beautifully expresses this, when the Higher Self says to the lower: "The house will not hold Me and thee."

So the Masters are those who have sacrificed and attained, who have risen, step by step, to finer and finer vestures, each endowed with higher and nobler powers; the Masters have risen to oneness with the Oversoul. That is the true Nirvana, the great liberation; in the highest sense, that is the salvation of the soul. And they come back to us bringing gifts: as much of wisdom as we can draw into our small minds; as much beneficence as we can find room for in our narrow hearts; and with the insistence born of their great generosity, that, as we freely receive, we shall freely give.

The Masters come to us, therefore, with these gifts, and with the gift of a radiant hope. Think of what humanity is, feverishly engrossed in manifold activities, fascinated by them day by day, yet on the whole, commonplace, limited, dull. Then think of what it might be,—let us say, rather, what it shall be, what we shall contribute to make it, if we give ourselves, all that we are, all that we can be. Then, on the principle announced many centuries ago, that the little leaven leaveneth the whole lump, we may begin a transformation of humanity from sordid commonplace to a splendour that archangels might well envy.

All human existence is, to a greater or less degree, a projection of Calvary, and you can choose between the nails, the gall, and the lance. But it is also the wrong side of a tapestry, the right side of which escapes our eyes of flesh. Patience! Things will become luminously clear.—Léon Daudet.

ONE THING NOT OBSERVED ON FIFTH AVENUE

IN the last number of the "Screen of Time," there is a sad tale of a faint-hearted contributor who was offered an opportunity for a fine display of heroism. Poor soul! He showed the white feather instead. That was, of course, a mistake; white feathers and heroism have nothing in common. Just the same, I think that the Maid-of-all-Work was rather severe with him, forgetting his extreme youth and consequent inexperience. It *was* a tough knot which he was invited to untie. While allowing for this, I have, none the less, a very low opinion of him. I can speak candidly since I know him well,—I may even claim to know him as well as I do myself. Certainly, as is hinted, he lost his chance; perhaps, even, he lost his job; he may never again be invited to contribute anything to the QUARTERLY. It is not my intention, however, to take up the cudgels on his behalf; my friend of the white feather must look after himself; but I have a word or two of my own to offer, though I shall not approach the subject in just the way suggested to him; indeed, I consider that particular approach to have been fairly successfully blocked, if for no other reason than that the Fifth Avenue "differences" which he was so smilingly invited to "observe" and to jot down, were, almost in the same breath (refer to the last "Screen of Time") pronounced of such a tenuous nature as to be observable only to "the microscopic eyes of God." Is it surprising, I ask you, that, under these conditions, the unfortunate contributor had an attack of "nerves"? I have often noticed that a child who is trying to describe a sight or an experience, finds it easier to do so by telling you that what he has just seen and felt is *unlike* something else which he has seen and felt on some former occasion. Had my friend the contributor (being so youthful) approached the sights of Fifth Avenue from this angle, he might, perhaps, have been more successful, for by a process of judicious rejection one may sometimes unearth unexpected treasures which otherwise would have remained buried. For example, not finding one's ideal of life realized in the present sights and sounds, one turns away from these and sets to work. assisted by this process of rejection, to rebuild, in the imagination, a kind of symbolic Fifth Avenue, a Fifth Avenue which *should* exist, and which, once upon a time (though perhaps not actually as Fifth Avenue) *did* exist.

Once upon a time, therefore (now so long ago does it seem, that even the pictures of it reflected in the astral light might well be dimmed), there pulsed a life which had an organic reality. Real men and real women lived in those days; real interests (because *blending* of interest makes for reality) filled their lives. Great destinies, great hopes were in the air; great loves, great hates, drawing closer the ties of national life, or purging from its midst what was

inimical to it. In those days, America was still sufficiently the "Old World" to have preserved some of the Old World traditions,—allegiance, unity. The organic whole was what men thought of then, and personal destiny was not the all-consuming ideal as it is now. That is the crux of the matter, and what one notices most, while watching the people of to-day swarming on Fifth Avenue, is the lack of a *common purpose*. This does not mean that, speaking generally, there is no purpose common to them all; unfortunately there is such, and that purpose would seem to be the getting of money, but each for himself,—a separating, not a unifying process. That is what they have come for, these hordes of people from over-seas,—to make money, *each for himself*. If they could have made money in China more easily than they could here, to China they would have swept; love of America was not the power which drew them from their home towns and countrysides. So they come and swarm on Fifth Avenue, where the gilt edges of life are supposed to glitter, outnumbering, it would seem, the "old stock" which, alas, swarms there too, but which is now largely unmindful of its inheritance from a vivid past; unmindful of the days when men and women worked for the common weal.

In the Old World, in spite of the Red element, and underneath all industrial upheavals, there still exists something of a common purpose in most of the countries one visits. National roots have had the time to pierce deeply into the soil, and national life is real. Through long centuries of service to the common cause, the heart has become involved, not merely the purse. If one looks at the crowds passing along the streets of London or of Paris, one feels that one is looking at a *whole*, not at the self-separated fragments of what should be a whole; one is in some subtile, indefinable way conscious of a vital nucleus of common purpose, deep underneath a possibly stormy surface,—but where will you find this in the motley, self-engrossed crowd on Fifth Avenue? An Englishman is always English, a Frenchman bears the hall-mark of France, but what, in Heaven's name, is an American? Even the people of the "old stock,"—what has become of their proud traditions, and how does one recognize them to-day? Do they, forsooth, remember a high calling and the obligation of class? Have they any sense of the whole, regardless, each one, of personal success? They are being driven from their Fifth Avenue by these very hordes from over-seas, for whom they have a kind of contempt mixed with a secret fear; but does that teach them to turn to better living? Perhaps the Ancient Roman bestowed the same uncomprehending stare upon the first invading Goths whom he chanced to meet engaged in taking a constitutional on the Capitoline Hill, that some of us to-day bestow on these modern invaders. But the Ancient Roman, intent on the pleasure of the moment, did nothing about it, and neither do we,—he continued the easy, down-hill road, and so, it would seem, are doing many of us; each continues his search for material wealth, each for himself.

The old days would appear to be gone, the days when real men and real women lived real lives, long, long ago. Energetic times were they, wholesome too. "There were the honest days in which every woman stayed at home, read the

Bible and wore pockets,—ay, and that of a goodly size." There were the honest days when it could be written of a man called suddenly to face a public danger: "Thus, armed at all points, with grisly war depicted in each feature, his very cocked hat assuming an air of uncommon defiance, he instantly put himself upon the alert. . . ." Ay, those were *real* days!

Where is the romance of those old times? Where has it gone? Where is the spirit of '75, and before? Where in all this crowd of self-seeking, self-indulgent people, shall we find a Nathan Hale, lamenting that he has but one life to offer to his cause? Where is there to be seen, among all these be-painted and be-varnished women, a gentle Mary Dyer, gentle, yet able to meet unflinching a shameful death on the gibbet, because she loves her faith better than she loves her life? Where, in this great mass of heedless human beings, dulled and stupefied by the comfort and ease of material wealth, is there to be found the dash and daring of a Paul Revere, ready at an instant's notice to hurl himself into the saddle and away,—away, galloping, galloping through the night, calling to loyal hearts: "To arms! The enemy is on the march!"

> "A hurry of hoofs in the village street,
> A shape in the moonlight, a bulk in the dark,
> And beneath, from the pebbles, in passing, a spark
> Struck out by a steed flying fearless and fleet:
> That was all! And yet, through the gloom and the light,
> The fate of a nation was riding that night;
> And the spark struck out by that steed, in his flight,
> Kindled the land into flame with its heat."

Not all the "schoolroom eloquence" of generations will have the power to dim the burning romance of those times. Where has it gone? One of the motley crowd on Fifth Avenue will ask: "Are you forgetting the spirit of the Great War?" To which will be answered: "If you ever felt it, are *you* remembering it?" I think there would fall a silence.

Fortunately, though, some of us know that our Paul Reveres still live; that our Mary Dyers and Nathan Hales are still among us,—but they do not choose to flaunt in the blaze of Fifth Avenue. Somewhere, unseen, they are working, biding their time, and when the moment strikes we shall know that they *are* here, and we shall thank God for that knowledge. "The fate of a nation was riding that night,"—a greater fate than most of us can possibly realize may be at stake even now, this very minute, in the Inner World; the fate of something so vastly greater than a nation that it can hardly be grasped at all even in the imagination; a fate which hangs upon that ceaseless, unseen warfare of which we have read many times. Are we ready? Shall we hear the cry of Paul Revere as he plunges through the darkness, as he halts for a brief moment beneath our windows (the windows of our souls) calling: "Up! Up! To arms! The enemy is on the march!" Or shall we find that our ears have become so dulled by self-indulgence and ease, that we miss that call, or worse

still, that we do not instantly spring forward to answer it? There is a sentence from a book that I read once, which comes back to me now as I write. It was a history of early times, dealing with what should have been an important migration. "But the greater number remained behind, awaiting a later opportunity." Is that what is going to happen to some of us? God forbid! No opportunity comes twice, so may we be ready to answer the *first* call, and that instantly. "If they want war it may as well begin here," they said at Lexington that April day in '75. Oh, brave words! What a splendid call to battle! Can *we* find a better?

Meanwhile there is, at least, one sane spot left on Fifth Avenue, a spot which one loves because of the children. This is a sunny enclosure around a church, unbeautiful in itself, yet beautiful because of the many simple joys which are found there. Here, on a sunny day, are to be seen children of all ages and sizes, with their mothers or nurses; it is a place of reunion, warm on cool days, or where deep shade may be found when the sun is hot; a safe place, railed off from the busy traffic, safe for little people. Here in the late spring, tulip buds unfold their cups, and tiny feathered things come and hop about under the curling green leaves,—I have watched them often as they seemed to be taking shelter there from the hot sun, or from the soft patter of the rain. They are only sparrows, but the chirp even of an English sparrow is more grateful to the ear than the clang of an ambulance or the roar of a fire brigade let loose out of hell. Here, too, in the early summer, is real, springing sod for child feet to run over; here is friendly grass, soft and kind to little hands when a sudden fall comes. Then there are strong, protecting buttresses against the church walls, where, at certain times of the day, deep shadows gather, splendid places for hiding in a game of hide-and-seek. Of course, Nurse never thinks of looking behind a buttress to find anyone! The enclosure seems to be open to all, though it never appears to be overcrowded, even on the warm, sunny south side in early spring; yet it is so familiar a spot to young mothers with their children, or to nurses with their charges, that everyone accepts it as a natural *rendez-vous*. Recently someone I know, who had just moved from up-town to lower Fifth Avenue, and who was not yet familiar with the local landmarks, told me that she telephoned to a neighbour one day to ask her how her young baby was. The cook answered the telephone, and in response to the question: "May I speak to Mrs. —, please?" the startling announcement came: "She's not here, ma'am, she's in the graveyard." So it would seem that some of us, living in New York, must needs flee to our graveyards in search of refreshment; yet we dare not, in these times of rapid change, become dependent even upon them, for even graveyards are impermanent; even they pass away.

As, therefore, we go about our days, threading a perilous way along the noisy thoroughfare of daily existence, half blinded by the crowding sights, half deafened by the maddening roar of personal life, shall we remember to listen, —to listen for the Voice, the Call? Shall we be mindful of it when it comes? Who knows when it may sound, and who knows whether it will be trumpet-wise or still as thistle down? God grant that in whatever guise it comes, it may not

fall on heedless ears, but that we may be ready on the instant for the Great Adventure. Often, in the midst of thronging crowds, of hurrying feet and clamorous voices, these words come ringing above the din and tumult, ringing with an insistence which will not be denied:

"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

Lest coming suddenly he find you sleeping.

And what I say unto you I say unto all, Watch."

D. A. R.

It is worth every man's while to study the important art of living happily. The world need not be a "vale of tears" unless we ourselves will it to be so. We have the command, to a great extent, over our own lot. At all events, our mind is our own possession; we can cherish happy thoughts there; we can regulate and control our tempers and dispositions to a considerable extent; we can educate ourselves, and bring out the better part of our nature, which in most men is allowed to sleep a deep sleep; we can read good books, cherish pure thoughts, and lead lives of peace, temperance, and virtue, so as to secure the respect of good men, and transmit the blessing of a faithful example to our successors.—SMILES.

A SERMON FOR ST. MARK'S DAY

LOOKING into histories and other books of reference to see what the facts may be in regard to St. Mark, it appears that after his work of evangelizing with Peter and with Paul (who found him "profitable" for the ministry), he went to Egypt and became bishop of Alexandria. That emporium, built by the great constructive genius of Macedon, and named for him, was planned, history informs us, as a meeting point for the thought of the east and the thought of the west. There Mark died, and his repute winning, as the years passed, the veneration it deserved, a great cathedral arose over his tomb, to which came throngs of pilgrims, until, in the 9th century, that Egyptian metropolis, falling from its high estate, became a prey to some wayfaring, adventurous seamen from across the Mediterranean. The new comers scoffed at the notion that the Alexandrians could be sons of the lion-like St. Mark; "These degenerates! his children! let them prove their descent, if they can, for we shall carry the body of the saint to a less unworthy home further north." The Alexandrians were no match for the intruders, and the body of Mark was taken from the cathedral and carried across the sea to some squalid little hovels precariously resting on tidal mud-flats—an unpromising beginning, but later what beauty blossomed there—to Venice! The Venetian historians add that St. Mark, touched by the veneration of the sailors, did actually accept the position they assigned him and became the defender and guardian of the city and its lagoons.

The destiny which Alexandria had not fulfilled thus fell to Venice—that "bride of the Adriatic" was to draw the whole world to her feet, as Wordsworth's well-known sonnet reminds us:

> Once did she hold the gorgeous east in fee,
> And was the bulwark of the west.

Intercourse between Venice and India was of such frequency that a law was enacted, requiring all travellers who departed eastward to bring with them when they returned "from the wealth of Ormus and of Ind," some treasure for the new cathedral that was now rising over St. Mark's second tomb. They came, those undaunted travellers, with their prizes of ivory and lapis and alabaster, and these the builders fashioned into the most precious temple (so Ruskin thinks) ever erected by man.

So far the historians instruct us, and their information is of interest, but they do not explain just what is meant by the words "a meeting place for the thought of the east and the thought of the west." Is the meaning so obvious that all but the casual reader perceive it, or is the statement one of those well sounding but somewhat vague phrases which writer copies from

writer, without clearly understanding its purport? It sounds well, certainly —but just what, exactly, does it mean? Does it mean an actual geographical spot accessible without too great difficulty to Europe as well as to Asia? If so, what city or state has undertaken the task which Venice in turn was able to discharge no better than Alexandria had done? We are reduced to guessing—not a satisfactory mode of gaining knowledge, but sometimes the only method left open to us.

So a guess is made and a query is raised: are those words about a meeting point for the east and the west to be interpreted literally as designating locality, or do they instead suggest an attitude of mind which alone makes possible the coming together of those whose approach to truth is as far asunder as east is from west? Is that attitude of mind and heart what Walter Scott has pictured in his novel, *Old Mortality?*

Scott tells a story of the last years of James II, when that ill-advised monarch's swerve into the Roman Church, and his subsequent imprudence, had greatly embarrassed his people. As was to be expected, some of the Scotch Presbyterians, unable to endure the Roman peril, broke into insurrection, while many of the Established Church families, though Protestant, and regretting the King's defection, felt the obligations of loyalty in no degree relaxed. The question at stake then was not a matter of clear cut right and wrong (as it was in the World War), but a matter of different opinions as to the better course in a debatable crisis. The story centres around two young men, Evandale, a man of authority with the Episcopal or King's party, and Morton, the ablest of the Presbyterians. To test their manliness, and the fidelity of both to principle, Scott represents them as personal rivals—they are suitors to the same lady; but the personal claims are disposed of very early in the story, when Morton lends his horse to Evandale (his competitor at a shooting match) and shortly after, the insurrection gaining ground, Evandale becomes the arbiter of Morton's fate—he can have his rival removed for ever from his path, or he can spare his life. Needless to say a right choice is made, and thenceforth the story is a struggle between the two men as to which shall outdo the other in generosity,—in the course of which magnanimous contest the two men learn to understand one another; they become fast friends, and, though holding without compromise to his own view, each perceives that the other man's view is not only justifiable, but that it in a sense completes his own. Artist as he is, Scott contrasts these open-minded and noble men with the fanatics and half-fanatics in their respective parties—short-visioned combatants who have taken a narrow view of the issue at stake and have so blurred it with personal feelings that they lose, not only their common-sense, manners and humane instincts, but, to a noticeable degree, even their sanity. Finally, to save Morton from his half-mad Presbyterian followers who repudiate so unbloodthirsty a leader, Evandale procures his banishment from Scotland, and sends the banished man (to whom ample funds have been supplied) with letters to William, Prince of Orange. Even the loyalists see at last no escape from the impasse into which King

James had led them, save through the intervention of a foreign Protestant Prince. Thus do Morton and Evandale, from opposition in the field, meet in co-operation for the establishment of the right. Strangers, when the story opens, they began by being true, each to his instinct as a gentleman, and from that fundamental fidelity, there developed understanding, sympathy and friendship.

Is the attitude suggested by that story a possible interpretation of the idea about east meeting west? Other questions arise out of the use of this illustration—as, for example, why an explanation was sought in the domain of fiction rather than from history, and what may have led Scott to the exposition of such a theme?

The fading glory of Alexandria and of Venice ("a ghost upon the sands of the sea," as Ruskin pictured it) might lead one to infer that, save in a rather external sense, they did not fulfil their real end. What has taken their place? Where is the spot or the spiritual milieu in which sundered east and west may unite for the exaltation of truth? Perhaps a question should be asked that may appear extreme, namely: Has such an attitude of heart and mind ever existed on earth—has it been embodied and brought down from the plane of ideals as historical fact? Its existence as an ideal would indicate that an artist might be able to apprehend it, by his imagination, and, thus catching it, to reflect it with more or less fidelity. Scott was a man of probity. At a time of acute crisis, when legal formalities offered him a refuge from the suffering and strain consequent upon debt, he refused the shelter of such an evasion, believing himself morally responsible for the debts that had been incurred. The imagination of a man thus honest would be likely to reflect the higher truths of life, seeing that what the imagination mirrors is dependent upon the direction toward which attention is, predominantly, turned.

Artists, whether great or minor, often give us an echo or attenuation of things that take place in the real world, led to the entrance of that world as they are, by their faculty of seeing more than the outermost rind of sensible objects. To most people, a primrose by the river brink is a primrose and nothing more, just as an event in history is a hard fact that suggests nothing beyond itself. Some artists see further: to them every object and event, whether in the outer or in the mental world, is twofold; it is not only what it presents itself to be to the eye or mind, but it is also a gateway opening into the inner world of the saints and angels; in truth, every object is nothing less than what has been called the Gates of Gold—double hinged gates that stand where the way opens from the world of sense into the world of spirit. Disciples enter within those Gates and by so doing confer immeasurable benefits upon humanity, but entrance places a great gap between them and the mass of men. Artists and poets, though they approach the Gates of Gold, do not as a rule enter them; yet even that approach withdraws them in some measure from the common aims of their fellows, though very far less than disciples are withdrawn. Poets and artists on the other hand, because less withdrawn, remain in direct touch with a wider circle of humanity than do dis-

ciples, though the wider reach of their appeal diminishes its intensity. The poets find the Gates of ravishing beauty, and pause there, listening attentively to the wondrous sounds within. Presently, entranced by the heavenly harmony, they begin to hum in unison with it, straining to catch and hold the melody that afterwards they may sing it to their own world, fitting into that rhythm words of their own devising. That is the method of composition with the mystical authors; in Wordsworth, for example, it is not so much his words (often as bare as a barn) that convey his impressions, as it is the Voice of the Silence making itself felt as music to which his words are only an accompaniment. So likewise with Scott—the objects which held his attention were chivalrous deeds, deeds of heroism and generosity, dotting like oases the desert of life. Such acts were to Scott what natural objects were to Wordsworth, precious in and of themselves, and also because, as Gates of Gold, they opened into a fairer world. Gazing through those Gates, Scott apprehended certain truths of that inner world; he perceived that courage and magnanimity and courtesy are there habitual, not spasmodic, and he endeavoured to pass back his discoveries to a matter-of-fact world which very much needed the inspiration he could give. As clothing for the laws of the inner world, he invented plots and characters which form as it were a body through which those laws may manifest. Thus, in *Old Mortality*, the principal fact seems to be that the spiritual plane is marked by an attitude not merely of tolerance on the part of those whose views differ, but of mutual understanding and helpfulness, each individual contributing his thread toward the great fabric of truth; a story of the period of James II is merely secondary and incidental as an illustration of that theme. Certain critics might say that Scott idealizes life; on the contrary, he merely shows that the habits of the spiritual plane are accessible even to men in this world, if they will accept their unspeakable privilege of making real on earth, a standard of thought and conduct which as yet is mainly ideal, since it comes to expression on earth only on the rare occasions when men are, for a moment, raised above their ordinary consciousness, and act in accordance with a higher code.

May we then think of this meeting point for east and west as an ideal in the mind of Christ, an ideal which He may have commissioned St. Mark to manifest? May we not give certain credence to the legends, and think of St. Mark as trying to execute the commission, first at Alexandria, and later at Venice? Alexandria failed him, Venice failed him! What an opportunity their failure brings to the New World, to America! how splendid if in this very city of New York where all the ends of the earth seem to have come together—north and south as well as east and west—St. Mark might finally see his task accomplished! "That we may be established in the truth of the holy Gospel." "The Truth!" as large as the universe! Precious indeed should a man hold the tiny fragment of it lodged within him, for there is nothing higher than Truth; but can he hope to increase his treasure by cramping it within his hand? Is there any way to enlarge one's own perception other than by eager welcome to the views of fellow-travellers? Through such conduct—a warm reception of truth wherever found (truth, not error)—the old prayer for St. Mark's Day might be answered—we might at last find ourselves established in the truth of the holy Gospel, and St. Mark's task—the old ideal of a meeting place for east and west—would be brought nearer to realization.

C. C. Clark.

CHHANDOGYA UPANISHAD

PART VII. SECTIONS 1–26

SANATKUMARA AND NARADA

TWO of the greatest and most mysterious personages in the Indian tradition are the central figures in this story. The Upanishad text gives no clue as to why they are chosen; nor does the Commentary attributed to Shankaracharya greatly help us, beyond giving to Narada the title of Deva-Rishi, Divine Seer. But we may learn from the Puranas, and from *The Secret Doctrine*, which has much to say of profound interest regarding them, that Sanatkumara is one of the seven Mind-born Sons of Brahma; one of the seven Dhyan Chohans or Planetary Spirits, who stand at the head of the seven spiritual rays proceeding from the Logos; the rays on which all souls and all lives are ranged according to their several natures. Narada, the Deva Rishi, is incarnated in the earliest human races, and appears again and again, presiding over great and significant spiritual events in the life of mankind, as, for example, the incarnation of Krishna as Avatar. Narada appears to be the type of the Master, or of the Lodge of Masters, above whom is the Host of the Dhyan Chohan.

But Narada appears also to have a more general character, and to represent the seeking, aspiring spirit in all mankind, rising in spiritual longing toward the Lodge and the Host, and from them seeking spiritual life and light. For all mankind he says: "I have heard that he who knows the Soul crosses beyond sorrow, but I am one who sorrows."

If, then, this dialogue represents the aspiring soul of man seeking and receiving wisdom from the Lodge, the heavenly Host, we might justly expect to find in it a summary of all wisdom, so far as wisdom may be put into words. At first sight, we do not find this, but rather an ascending ladder of powers, or faculties, or principles, the relations of which are not very clear, and are sometimes altogether obscure. But, as we look deeper, and brood over them, something like order begins to reveal itself among them.

There are in all twenty-three powers and principles in what we have called the ascending ladder; it would seem that they may be divided into three groups, the first group of eight being Name, Voice, Mind, Will, Imagination, Meditation, Discernment, Power; each being, in all likelihood, a symbol with several meanings. When Narada recites the sum of those things which he already knows, a sum which in fact includes all human knowledge, science, philosophy, practical life, and the arts of beauty, which the Commentary explains as comprising music, dancing and painting, Sanatkumara answers that all these things are Name only; the Vedas and the sciences are made up of words,

words only. But words are definite forms of sound, and it seems that Name here stands not only for formed words but for all defined and concrete forms on the planes of manifestation. So with the next term in the series, Voice; besides being the immediate power which calls words into being, it seems to stand for the constructive powers which call all forms into being; for example, those powers in the germ plasm of the seed which give shape and form to the plant or animal. Then, coming back to the power of speech in man, the great Teacher says that Mind is beyond Voice, since all speech is an expression of the Mind, in which arises the form of the word before it is embodied in sound, in speech. And it would seem that, in the case of the germ plasm, there must be a similar antecedent stage, the potentiality or abstraction of the plant before it is expressed and manifested in a physical form. To go back again to man, we know by experience that, when we form a thought to be uttered in speech there is an element of exertion, of effort; we exert ourselves to think, just as we exert ourselves to climb a hill. Therefore Will is beyond Mind. And so, in the manifestation of the potentiality of the germ plasm in the growth of a plant, there is, beyond the abstract form, the driving power which pushes the plant out from the seed and up from the ground, a force which closely resembles Will. But we can will only what we can imagine, therefore Imagination is beyond Will; and, as we have been told, Imagination can add to Will marvellous effectiveness and power. But, in order that Imagination may be effective, it must be made fruitful by Meditation, that brooding power of which the symbol is fructifying heat. And, as the effective brooding of the bird is made manifest by the hatching of nestlings, so, says the Commentary, "Meditation is known by its fruit." But in all imagining, made effective by Meditation, there is choice, selection of this and rejection of that, as a landscape painter may turn from one scene and take another for his picture. So beyond Meditation there is Discernment, that activity of Buddhi which forms a judgment. Finally, above all, and the source of all, is the Power which brings them into being. So for our human powers and for the powers in all life of which our human powers are but one manifestation, we can find a clue for the order in which they are recited here by Sanatkumara.

Then we come to the second group of eight, Food, Waters, Radiance, shining Ether, Memory, Hope, Life, Truth. The first four are evidently cosmic principles or elements, which have been considered in earlier parts of this Upanishad. But we may well believe that the second four are also cosmic principles: Memory and Hope may be the backward-looking and forward-looking powers of the Logos, which sum up the past and project it into the future. Life and Truth may well stand for the Logos itself, manifest and unmanifest; the eternal Truth made manifest in Life.

Seven powers or principles remain, all powers of the Soul: Discernment, Thought, Faith, Steadfastness, Happiness, and the two powers called the Great and the Soul, the Great corresponding to Mahat, and the Soul being Atma, the supreme, universal Self of all beings.

This is but an outline, a suggestion of the fulness of meaning that may be

found in this teaching, through the right use of discernment and brooding meditation. And, when we come to sum the matter up, it would seem that in a certain sense this teaching does include the whole of wisdom, potentially, not fully revealed.

Much light may be added by a study of other parts of the Upanishads. Take this, for example: "When he sees no other, hears no other, discerns no other, that is the Great"; and compare this passage of the *Brihad Aranyaka:* "The Spirit sees not; yet seeing not, he sees. For the energy that dwelt in sight cannot cease, because it is everlasting. But there is no other besides the Spirit, or separate from him, for him to see. . . . The Spirit hears not; yet hearing not, he hears. For the energy that dwelt in hearing cannot cease, because it is everlasting. But there is nothing else besides the Spirit, or separate from him, for him to hear. . . . For only where there is separation may one see another, may one taste another, may one speak to another, may one hear another, may one think of another, may one touch another, may one know another. But the one Seer is undivided, like pure water. This, O king, is the world of the Eternal. This is the highest path. This is the highest treasure. This is the highest world. This is the highest bliss. All beings live on the fragments of this bliss."

The Teaching of Sanatkumara

"Teach me, Master!" Saying this, Narada came as a pupil to Sanatkumara.

"Come to me with what thou knowest; then I shall tell thee that which is beyond that"; thus he answered.

"The Rig Veda I know, Master, the Yajur Veda, the Sama Veda, and the Atharva as fourth; the histories and ancient lore as fifth; the science of the Vedas; what concerns the Fathers; the study of numbers; divine events; the knowledge of periods of time; philosophical reasoning; the rules of conduct; the science of the bright powers; the science of the Eternal; the science of those who have passed from life; the science of battle; the science of the stars; the lore of serpents; the arts of beauty; this, Master, I know! So, Master, I am a knower of the magical chants, but not a knower of the supreme Self, the Soul. For I have heard, Master, from those who are like unto thee, that he who knows the Soul crosses beyond sorrow; but I, Master, am one who sorrows; therefore, may the Master cause me to cross to the further shore of sorrow!"

To him he answered: "Whatever thou hast learned, that, verily, is but Name; for these are but Name: the Rig Veda, the Yajur Veda, the Sama Veda, and the Atharva as fourth; the histories and ancient lore as fifth; the science of the Vedas; what concerns the Fathers; the study of numbers; divine events; the knowledge of periods of time; philosophical reasoning; the rules of conduct; the science of the bright powers; the science of the Eternal; the science of those who have passed from life; the science of battle; the science of the stars; the lore of serpents; the arts of beauty. This is but Name. Do

thou reverence Name. He who reverences Name as the Eternal, as far as is the reach of Name, so far is he lord of his desires who reverences Name as the Eternal."

"Master, is there aught beyond Name?"

"Verily, there is that beyond Name."

"May the Master declare that to me!"

"Voice verily, is beyond Name. For Voice makes known the Rig Veda, the Yajur Veda, the Sama Veda, and the Atharva as fourth; the histories and ancient lore as fifth; the science of the Vedas; what concerns the Fathers; the study of numbers; divine events; the knowledge of periods of time; philosophical reasoning; the rules of conduct; the science of the bright powers; the science of the Eternal; the science of those who have passed from life; the science of battle; the science of the stars; the lore of serpents; the arts of beauty; and also heaven and earth, the air, shining ether, water and fire, the bright powers and mankind; beasts and birds, herbs and trees, lords of the forest, all living things down to worms, butterflies and ants; the law of right and what is against the law; truth and untruth; good and evil; that which delights the heart, and that which delights not. If, verily, there were no Voice, neither the law of right nor what is against the law would be made known, nor truth nor untruth, nor good nor evil, nor that which delights the heart or delights not; Voice, verily, makes all this known. Do thou reverence Voice. He who reverences Voice as the Eternal, as far as is the reach of Voice, so far is he lord of his desires who reverences Voice as the Eternal."

"Master, is there aught beyond Voice?"

"Verily, there is that beyond Voice."

"May the Master declare that to me!"

"Mind, verily, is beyond Voice. For, as the closed fist encompasses two Amalaka fruits, two Kola fruits, two Aksha fruits, so, verily, Mind encompasses Voice and Name. When through Mind he thinks, 'Let me learn the magical chants!' he learns them; 'Let me perform the works!' he performs them; 'Let me desire sons and cattle!' he desires them; 'Let me desire this world and the other world!' he desires them; for the Soul is Mind, the world is Mind, the Eternal is Mind. Do thou reverence Mind. He who reverences Mind as the Eternal, as far as is the reach of Mind, so far is he lord of his desires who reverences Mind as the Eternal."

"Master, is there aught beyond Mind?"

"Verily, there is that beyond Mind."

"May the Master declare that to me!"

"Creative Will, verily, is beyond Mind; for when he exercises Will, he holds in Mind; then he sends forth Voice; he sends it forth in Name; in Name, the magical chants are one; in the magical chants the works are one. They, verily, are made one in Will; Will is their Soul; in Will they stand firm; through Will, heaven and earth came into being; through Will, air and shining ether came into being; through Will, the waters and fire came into being; through the Will of these, rain comes into being; through the Will of rain, food comes into being;

through the Will of food, the lives come into being; through the Will of the lives, the magical chants come into being; through the Will of the magical chants, the works come into being; through the Will of the works, the world comes into being; through the Will of the world, all comes into being. Do thou reverence creative Will. He who reverences Will as the Eternal, attains worlds formed through Will; steadfast, he attains steadfast worlds; established, he attains established worlds; unshaken, he attains unshaken worlds; as far as is the reach of Will, so far is he lord of his desires who reverences Will as the Eternal."

"Master, is there aught beyond Will?"

"Verily, there is that beyond Will."

"May the Master declare that to me!"

"Imagination, verily, is beyond Will; for when he exercises Imagination, then he evokes Will, then he holds in Mind, then he sends forth Voice; he sends it forth in Name; in Name, the magical chants are one; in the magical chants, the works are one. These, verily, become one in Imagination; Imagination is their Soul; in Imagination are they set firm; therefore, if anyone, even though knowing much, is without Imagination, they say of him, 'He is naught; if he knew, if he were wise, he would not be thus without Imagination.' But if anyone, even though not knowing much, is possessed of Imagination, they desire to listen to him. For Imagination is the meeting-place of these; Imagination is the Soul; Imagination is the support. Do thou reverence Imagination. He who reverences Imagination as the Eternal, attains worlds formed through Imagination; steadfast, he attains steadfast worlds; established, he attains established worlds; unshaken, he attains unshaken worlds; as far as is the reach of Imagination, so far is he lord of his desires who reverences Imagination as the Eternal."

"Master, is there aught beyond Imagination?"

"Verily, there is that beyond Imagination."

"May the Master declare that to me!"

"Meditation, verily, is beyond Imagination. The earth meditates, as it were; the mid-space meditates, as it were; heaven meditates, as it were; the waters meditate, as it were; mountains meditate, as it were; the bright powers and men meditate, as it were; therefore, they who, here among men, attain to greatness, are partakers in the reward of Meditation. Those who are small, are quarrelsome, traitors, tale-bearers; but those who are great are partakers in the reward of Meditation. Do thou reverence Meditation. He who reverences Meditation as the Eternal, as far as is the reach of Meditation, so far is he lord of his desires who reverences Meditation as the Eternal."

"Master, is there aught beyond Meditation?"

"Verily, there is that beyond Meditation."

"May the Master declare that to me!"

"Discernment, verily, is beyond Meditation. Through Discernment, he knows the Rig Veda, the Yajur Veda, the Sama Veda, and the Atharva as fourth; the histories and ancient lore as fifth; the science of the Vedas; what

concerns the Fathers; the study of numbers; divine events; the knowledge of periods of time; philosophical reasoning; the rules of conduct; the science of the bright powers; the science of the Eternal; the science of those who have passed from life; the science of battle; the science of the stars; the lore of serpents; the arts of beauty; heaven, earth, air, shining ether, the waters, fire, the bright powers and men, beasts and birds, herbs and trees, the lords of the forest, all living things down to worms, butterflies and ants; the law of right and what is against the law; truth and untruth; good and evil; that which delights the heart and that which delights not; food and essence; this world and that world; through discernment, verily, he knows them. Do thou reverence Discernment as the Eternal. He who reverences Discernment as the Eternal, attains the worlds of Discernment, the worlds of Wisdom; as far as is the reach of Discernment, so far is he lord of his desires who reverences Discernment as the Eternal."

"Master, is there aught beyond Discernment?"

"Verily, there is that beyond Discernment."

"May the Master declare that to me!"

"Power, verily, is beyond Discernment; for one man possessing Power causes a hundred men possessing Discernment to tremble. So, when he possesses Power, he becomes one who rises; rising, he becomes one who serves; serving, he becomes a disciple; a disciple, he becomes a seer, he becomes a hearer, he becomes a thinker, he becomes a knower, he becomes a doer, he becomes a discerner. For through Power stands the earth, through Power the mid-space, through Power the heavens, through Power the bright powers and men, through Power beasts and birds, herbs and trees, the lords of the forest, all living things down to the worms, butterflies and ants; through Power the world stands. Do thou reverence Power."

"Master, is there aught beyond Power?"

"Verily, there is that beyond Power."

"May the Master declare that to me!"

"Food, verily, is beyond Power. Therefore, if he should not eat during ten nights, if he should live, he becomes a non-seer, a non-hearer, a non-thinker, a non-knower, a non-doer, a non-discerner; but when Food comes to him, he becomes a seer, he becomes a hearer, he becomes a thinker, he becomes a knower, he becomes a doer, he becomes a discerner. Do thou reverence Food as the Eternal. He who reverences Food as the Eternal, attains worlds rich in Food and Drink. As far as is the reach of Food, so far is he lord of his desires who reverences Food as the Eternal."

"Master, is there aught beyond Food?"

"Verily, there is that which is beyond Food."

"May the Master declare that to me!"

"The Waters, verily, are beyond Food. Therefore, when there is no good rain, the lives sicken: 'Food will become less!' they say. And so, when there is good rain, the lives rejoice: 'Food will become abundant!' they say. The Waters, verily, taking form, become this earth, the mid-space, heaven, the

mountains, the bright powers and men, beasts and birds, herbs and trees, the lords of the forest, all living things down to the worms, butterflies and ants; the Waters taking form become these. Do thou reverence the Waters. He who reverences the Waters as the Eternal, attains all desires, he becomes full of content. As far as is the reach of the Waters, so far is he lord of his desires who reverences the Waters as the Eternal."

"Master, is there aught beyond the Waters?"

"Verily, there is that beyond the Waters."

"Let the Master declare that to me!"

"The Radiance, verily, is beyond the Waters. That, verily, laying hold of the air, heats the shining ether; then they say: 'It is oppressive, it is hot, it will rain.' The Radiance, verily, first showing this, then puts forth the Waters; then, with lightnings flashing up and across, thunderings come. Therefore, they say: 'It lightens, it thunders, it will rain.' The Radiance, first showing this, puts forth the Waters. Do thou reverence the Radiance. He who reverences the Radiance as the Eternal, possesses Radiance, he wins worlds possessing Radiance, luminous, whose darkness is driven away. As far as is the reach of the Radiance, so far is he lord of his desires who reverences the Radiance as the Eternal."

"Master, is there aught beyond the Radiance?"

"Verily, there is that beyond the Radiance."

"May the Master declare that to me!"

"Shining Ether is beyond the Radiance. In shining Ether are both sun and moon, lightning, the starry mansions, fire. Through shining Ether, he calls; through shining Ether, he hears; through shining Ether, he responds; in shining Ether, he finds delight; in shining Ether, he finds not delight; in shining Ether, he is born; into shining Ether, he is born again. Do thou reverence shining Ether. He who reverences shining Ether as the Eternal, wins worlds possessing shining Ether, possessing radiant light, boundless, wide-extending. As far as is the reach of shining Ether, so far is he lord of his desires who reverences shining Ether as the Eternal."

"Master, is there aught beyond shining Ether?"

"Verily, there is that beyond shining Ether."

"May the Master declare that to me!"

"Memory, verily, is beyond shining Ether. For if many should gather together not possessing Memory, they would hear no one, they would not think, they would not discern; for through Memory he discerns his sons, through Memory his cattle. Do thou reverence Memory. He who reverences Memory as the Eternal, as far as is the reach of Memory, so far is he lord of his desires who reverences Memory as the Eternal."

"Master, is there aught beyond Memory?"

"Verily, there is that beyond Memory."

"May the Master declare that to me!"

"Hope, verily, is beyond Memory. Kindled by Hope, verily, he learns the magical chants, he performs the works, he desires sons and cattle, he

desires this world and that. Do thou reverence Hope. He who reverences Hope as the Eternal, by Hope all his desires are enriched, not vain are his expectations. As far as is the reach of Hope, so far is he lord of his desires who reverences Hope as the Eternal."

"Master, is there aught beyond Hope?"

"Verily, there is that beyond Hope."

"May the Master declare that to me!"

"Life, verily, is beyond Hope. As the spokes are set firm in the nave, so in this Life is all set firm; through Life, life goes forward; Life gives life, to life it gives; for Life is father, Life is mother, Life is brother, Life is sister, Life is teacher, Life is the knower of the Eternal. So, if to father, mother, brother, sister, teacher, or knower of the Eternal he has answered aught too harshly, 'Shame on thee!' they say to him, 'thou art a slayer of father, thou art a slayer of mother, thou art a slayer of brother, thou art a slayer of sister, thou art a slayer of teacher, thou art a slayer of a knower of the Eternal!' But if, after life has gone from them, he should thrust them on the pyre with a bar of iron and should burn their bodies to ashes, they would not say to him: 'Thou art a slayer of father, thou art a slayer of mother, thou art a slayer of brother, thou art a slayer of sister, thou art a slayer of teacher, thou art a slayer of a knower of the Eternal!' For Life is all these. He, verily, who sees thus, thinks thus, discerns thus, becomes an excellent speaker. If they should say to him: 'An excellent speaker art thou!' he should say: 'An excellent speaker am I'; he should not deny it. But he is an excellent speaker who through Truth excels in speaking."

"May I, then, Master, through Truth excel in speaking!"

"Truth must be sought and discerned."

"Master, I would discern Truth!"

"If he discerns, he speaks Truth; not without discerning does he speak Truth; discerning, he speaks Truth; Discernment is to be sought and discerned."

"Master, I would seek Discernment!"

"When he thinks, he discerns; not without thinking does he discern; with thinking he discerns; Thought is to be sought and discerned."

"Master, I would know Thought!"

"When he has Faith, he thinks; without Faith, he thinks not; having Faith, he thinks; Faith is to be sought and discerned."

"Master, I would know Faith!"

"When he is steadfast, he has Faith; not without steadfastness can he have Faith; steadfast, he has Faith; Steadfastness is to be sought and discerned."

"Master, I would know Steadfastness !"

"When he does the works, then he is steadfast; not without doing the works is he steadfast; doing the works, verily, he is steadfast; Working, verily, is to be sought and discerned."

"Master, I would know Working !"

"When he gains Happiness, he does the works; not without gaining Hap-

piness does he work; gaining Happiness, verily, he works. Happiness, verily, is to be sought and discerned."

"Master, I would know Happiness !"

"The Great is Happiness; not in the little is Happiness; the Great, verily, is Happiness. The Great is to be sought and discerned."

"Master, I would know the Great!"

"Where he sees no other, hears no other, discerns no other, that is the Great. Where he sees other, hears other, discerns other, that is the little. The Great is immortal. The little is mortal."

"In what, Master, does the Great stand firm?"

"In its own greatness; or, verily, not in greatness. Cattle and horses they call greatness here, elephants and gold, slaves and wives, lands and houses; but I say not so, for each of these is set firm in another. This, verily, is beneath, this is above, this is behind, this is before, this is in the South, this is in the North; this, verily, is all that is.

"Then, from this, the instruction concerning the thought of 'I'; I, verily, beneath, I above, I behind, I before, I in the South, I in the North, I all that is.

"Then, from this, the instruction concerning the supreme Self, the Soul; the Soul, verily, beneath, the Soul above, the Soul behind, the Soul before, the Soul in the South, the Soul in the North, the Soul all that is. So, verily, he, seeing thus, thinking thus, discerning thus, delighting in the Soul, rejoicing in the Soul, wedded to the Soul, joying in the Soul, is self-ruled; in all worlds he is lord of his desires. But they who see otherwise are ruled by another; they are of perishable worlds; in all worlds they win not their desires.

"For him, verily, who sees thus, who thinks thus, who discerns thus, from the Soul is Life, from the Soul is Hope, from the Soul is Memory, from the Soul is the shining Ether, from the Soul is the Radiance, from the Soul are the Waters, from the Soul are evolution and involution, from the Soul is Food, from the Soul is Power, from the Soul is Discernment, from the Soul is Meditation, from the Soul is Imagination, from the Soul is Will, from the Soul is Mind, from the Soul is Voice, from the Soul is Name, from the Soul are the magical chants, from the Soul are the works; from the Soul is all that is."

Then there is this verse:

> The Seer sees not death, sickness, nor any sorrow;
> The Seer sees all, in all ways attaining all.

This is onefold, threefold, fivefold, sevenfold, ninefold, and again it is recorded as elevenfold, a hundred and elevenfold, and also twenty thousand-fold.

In pure food is pure being, in pure being the teaching stands firm, in gaining the teaching, there is a loosing of all knots; him whose stains are wiped away the Master Sanatkumara guides to the shore beyond the darkness; him they call the Warrior, him they call the Warrior.

C. J.

(*To be continued*)

ON THE SCREEN OF TIME

"WHAT do you think about the General Strike in England?" asked our Visitor (such a convenient visitor).

"That it was the inevitable result of democratic government," the Historian replied promptly. "It is begging the question to say that the outcome was satisfactory, as so many are saying. A man has typhoid fever as the result of a contaminated water supply; he recovers, but leaves his water supply as it was. Then people sit around and congratulate him on his recovery. Next time he deserves to have the plague and erysipelas and pleurisy and scarlet fever, all at once. Narrowly to escape death, and to leave the cause of the disease as active as ever, is as near lunacy as anything I know. Granted that the organism has shown satisfactory powers of resistance,—what of it! Can you subject it to similar strain repeatedly—continuously beneath the surface—without inviting disaster? The fundamental cause of the trouble is that in England, instead of the Cabinet (the Executive) being appointed by their peers, or by the King, they are chosen by the mob and can be thrown out by the mob. This creates demagogues, and puts demagogues in the position which statesmen ought to occupy. What do I mean by a statesman? I mean a patriot who loves his country better than he loves himself; a man of culture who knows the world of which his country is a part; a man who is fearless, experienced in matters of government, and who is himself governed by principle and not by his sense of expediency,—a man whose function it is to govern the mob and not to cater to it. Think of the laws in England which set Trade Unions above the law,—laws passed solely to catch the Labour vote!"

"But America is prosperous, and America is at least as democratic as England."

"You are speaking of *forms* of government; even so, I cannot agree with you. The Chief Executive of the United States has far more power in fact than either the King or the Prime Minister of England, the latter of whom may be deprived of authority at any moment by an adverse vote in the Commons. Further, in England, the mob votes and votes count. In America, votes count when they are wanted to count. America is governed by an oligarchy, representing an interlocking system of 'machines,' such as Tammany Hall. Apart from that, the danger of a democratic form of government is less when the majority of the population live on the land instead of in big cities. If votes were to count, and if New York, Chicago, Boston, Philadelphia, were to govern this country, we should be as badly off as they are in England, for the big cities are made up of boarders—come to-day and gone to-morrow—with no sense of national reponsibility, because with no real stake in the country. A man who has planted a crop, even if he does not own half an acre of land, is a fixed quantity in comparison. It is common-sense."

"Do you mean to say that you would rather be governed by Tammany Hall than by men popularly elected, as they are in England?" asked our Visitor.

"As, for instance, in Hammersmith!" the Historian retorted. "The City Fathers of that section of London seem to be half Communist and half Socialist,—or is it Battersea that I have in mind, or both? It does not matter. The point is that wild men are elected, utterly irresponsible, whose one idea is, either to hold their positions and their salaries by squeezing the minority for the supposed benefit of the majority, or to exploit their pet theory of radical upheaval and 'reform.' The 'machine' politician in this country is, as a rule, a shrewd and capable person, with a clear sense of his own interest. There is nothing wild about him. It is his business to please all sections of the community, so far as that is possible, or, in any case, not too seriously to displease any section. The result, though a national disgrace, is endurable. The results of the English method, I should find unendurable."

"I do not see how anyone can describe the outcome of the English strike as satisfactory," commented the Philosopher, "considering the fact that the Labour Unions—or Trade Unions, as they call them over there—are strategically in exactly the same position to-day as they were before the fight was precipitated. Worse than that, the victors, as they always do in England, have re-acted in favour of the 'under dog'—the defect of an excellent quality, but a very serious defect."

"Explain yourself, please," the Recorder requested.

"I can do that best, perhaps, by quoting a conversation on another subject with a friend who comes of original American stock—English blood, with a later mixture of French; and who is intensely pro-English. I had remarked with satisfaction that von Klem, formerly an officer in the German army, who had joined the Spanish Foreign Legion to fight against the Riffs, but who deserted and became the right-hand man of Abd-el Krim,—had at last been captured. My friend—a member of The Theosophical Society for thirty-five years or more—asked me what I thought would become of him. My reply was: 'As a deserter from their Foreign Legion, I believe the Spaniards would be in a position to shoot him'; to which came the response, 'I think the Spaniards have it in them to do so. The English would elect him Prime Minister!'

"It was a deliberate exaggeration, but it expressed the exasperated feeling of a most sincere lover of England, who can see England from the outside, with detachment, and always with deep concern."

"You are very impressionistic this afternoon," the Recorder objected. "Most people would say that you had not explained yourself in the least!"

"What I mean is that the English people, especially the upper classes, are extraordinarily good-natured. Let me illustrate that first—as you wish me to be specific. During the strike, as you know, volunteers took the place of the striking motor-bus drivers. These volunteers in most cases were the owners of private cars and men of some means, or they were students from Oxford or Cambridge or other universities. The strikers stoned them, smash-

ing the omnibus windows. Cheerfully, promptly, these amateur drivers pasted over their broken windows such notices as 'Exit in case of emergency only,' 'I have no pane, dear mother, now,' 'Pray as you enter,' 'Fresh Air bus,' and so on (these are facts). They were working at the risk of serious injury, and solely from a sense of duty—not for reward. I doubt if any other people in the world would have taken the abuse showered on them, not to speak of actual physical attack, with such high good humour,—with such maddening good humour, as my friend would express it. In any Latin country, men who had been stoned like that, would have been armed on their second journey, and would then have fired at their attackers, even at the risk of their own lives, as a matter of honour—a different code, and, of the two codes, I personally prefer the latter. But even on the assumption that the code of high good humour be the better of the two, there is a point beyond which it becomes a vice; and when an Englishman's good nature leads him to free a thief just because, after a stiff chase, he has caught him, it is clear to me that the 'sporting instinct' has been carried too far. This is what happened after the war: there was a reaction, wholly irrational, in favour of Germany, and because France did not experience the same reaction, many Englishmen accused France of vindictiveness and even of imperialistic ambition. To forgive and to forget so quickly, so easily, is a sign of light mindedness, of lack of conviction, of frivolity."

"But surely you believe in forgiveness," exclaimed our Visitor.

"I do," answered the Philosopher; "just as I believe in sunshine—within reason; or in charity—within reason; but just as I believe that anger is wrong without good reason for it, so I believe that forgiveness is wrong unless the offender repent and prove his repentance. If there were cause at any time for condemnation of Germany—and there was infinite cause—then there should have been equivalent cause for forgiveness before forgiveness should have been possible. England had no cause to forgive Germany. She forgave her to the point of coddling her, chiefly as the result of an emotional reaction. There were other contributing factors, such as a mistaken sense of commercial expediency,—but that is not my immediate point."

"Was not America just as forgiving as England?"

"Excuse me, but America, in comparison, had nothing to forgive. America is a very big country, and her people had no first-hand knowledge of German atrocities; her cities were not bombed, her hospital ships were not sunk, nor, as in France and Belgium, were her villages burned, her women outraged, her mines and her factories destroyed. America shares with England much of the responsibility for the moral cave-in after the war, just as she shares to some extent in England's weakness for good nature: but I am talking about the English General Strike!"

"We had forgotten that," said the Student, soothingly.

"It would be easy enough," the Philosopher persisted, "to draw the moral from a wider field. Look at France! Look at the franc! Can you imagine worse mismanagement, or a more convincing proof that Democracy leads to

chaos? Yet no one would suggest that France, any more than England lacks brains. The trouble is that men of brains are not permitted to serve as they might serve; it might almost be said that the mob is distrustful of brains as being too unlike itself. Why is it that Italy, from her state of anarchy after the war, has become the best managed country in Europe?"

"But what is the cure for the condition of which you complain?" asked the Engineer. "I agree with you that the situation in England is no better fundamentally to-day than it was before or during the strike,—for the strike itself was merely an outcropping of a diseased condition. None the less it seems to me hopeless, when power has once been made over legally to those who should not possess it, to expect them to surrender it voluntarily, or to deprive them of it except by force, *à la* Mussolini."

"I am not so sure," the Philosopher replied. "Much could have been done in England, in my opinion, if legislation had been introduced, immediately after the strike, to equalize the rights of capital and labour,—undoing the legislation of former years, which discriminated in favour of the Unions. But that, of course, would have been a palliative only. The cure will probably take nearly as long as the inception and growth of the disease, which I should define as a false idea of liberty. The reason I hate Democracy, root and branch, is that I love liberty, and that Democracy is its worst enemy.

"Democracy is based upon the principle that the right to govern springs from those who are governed. Think of this in terms of the constitution of man: it would mean that the lower nature—the personality—is the true source of authority, and that the higher nature has no 'rights' except those conferred upon it by the personality. This, of course, *is* the situation with the vast majority of men. Democracy, therefore, truly reflects their spiritual condition,—or, rather, their lack of spiritual condition. Such men regard it as ideal, because *it is their ideal*—the government of their higher nature by their lower nature. I, on the other hand, do not believe that any government is legitimate unless it comes down from above. I believe that the right to rule rests in the higher nature only. While Democracy springs from self-assertion, which is mistaken for liberty, I believe that happiness is possible, and that liberty is possible, only in so far as the personal self is made subject to divine law. A century of false education will have to be undone,—by right education, by inculcating, generation after generation, that licence is the reverse of liberty, and that true freedom is impossible except as the fruit of obedience. I do not mean that Democracy should be openly attacked; the word has been so draped with supernatural significances, has been so identified with everything the mob desires, and even with everything that good men desire for the mob; has become, in the ears of most people, so nearly synonymous with 'Peace on earth, good will toward men,'—that it would be foolish to attack it directly. After all, it is ideas, not words, that matter. We should use the theosophic method. We should show the Democrat the truth 'which commands his own,'—the larger truth which encircles and includes his; for his aim is happiness, and he rightly thinks of freedom as a means to that end; and if we can show him the true nature of freedom, and that *our* freedom is more real, more complete and more enduring than his, he must in time accept our greater in place of his less."

"Yes," remarked the Student, "—when he has suffered enough from having his own way."

T.

LETTERS TO STUDENTS

August 10th, 1913.

DEAR———

I have your letter of August 6th.

One of our difficulties is in giving advice. If we know that you propose doing something, or consider doing something, and call your attention to some phase of the matter that seems in favour of doing it, you (and others) are inclined to jump to the conclusion that we advocate it; or you feel, more or less, according to temperament, bound to go ahead. Conversely, if we point out some objection for you to consider, you are likely to think that we oppose your taking the suggested action. Now neither is the case. The chances are that we do not know what you ought to do. The chances are that it does not matter which way you decide. What matters is your attitude towards the event. Consequently, when you write me about ——— or about coming to New York next winter, the plain truth is that I do not know whether you should or should not do this, should or should not come to New York. It is not my business to know any of these things. It is your task to make up your own mind about them. If I decided, it would mean that you had missed an opportunity, and a very valuable opportunity, for progress and growth. We have to work in the dark. If we understood a given situation it would at once cease to be a test, and we learn by a series of tests. These come to us through the events of life. It is the test which is important, not the event. What matters is *why* you do either the one thing or the other, and *how* you do it. If you act rightly, according to your ideal, it does not matter what you do. The Master looks after the results, which *must* work out for the best; for all material and outer events are simply the unfolding of inner conditions. If we keep the inner conditions in good order, the outer events will have to follow in good order.

There is no confusion between my suggestion that we are never asked to do more than we can do, and what you read about our being nothing and able to do nothing of ourselves. The reconciliation is in the combination of the two statements. The Master never asks us to do anything he is not prepared to help us to accomplish.

With kind regards,

Sincerely yours,

C. A. GRISCOM.

September 9th, 1913.

DEAR———

* * * * * * *

There is no royal road to discipleship. It is a question of *being* a disciple,—of *being* the thing you want to be. This is a trite and commonplace saying,

but no one who has not tried it knows what it really means. We cannot *be* the thing we want to be, because we have an inconceivable number of barriers, of obstacles, of faults to conquer, of pre-dispositions, pre-conceptions, prejudices, theories,—mental, moral, psychic and physical, which, in turn, or all together, prevent our *being* what we want to be, and we must go doggedly ahead bearing these down or out, one by one, or transmuting them, which is the better way, into something else worth while. The length of time it takes depends upon the amount of force and energy and will we put into the work. It is not a question of one violent effort to which we work up:—it is a question of perfection in details, which is what saintship was once defined as being. It is the psychic or magician who accomplishes a partial development by a great effort.

This long drawn out struggle for perfection in details is not romantic and picturesque, but it is the Way.

I hope your month of quiet will help you. I would get plenty of rest and sleep. You cannot hope to perform great things with a nervous organism which is tired to the point of exhaustion. I have no other special suggestions to make to you.

I am very glad that you feel that you are getting on better terms with the other members. About the first real joy we get from our efforts is the joy of *real* companionship. Those at ——— should be a great comfort and help and stimulus to each other. Do not let pride or vanity enter into the relation.

With kind regards,

I am, sincerely,

C. A. Griscom.

September 25th, 1913.

Dear———

I have your letter of September 15th, and two weeks' records, or rather records from the 1st to the 14th.

I wish you could cultivate calmness, serenity, poise,—a little more. You keep yourself in a constant inner turmoil, and this reacts on your outer life. You are always agitated, or leaden; excited or depressed; over-active, or lethargic. You try beyond your strength and endurance one moment or one day, and have nothing left to try with at all the next day. All this is bad. Spiritual development needs quiet, inner quiet I mean of course. The outer circumstances matter little and ought not to matter at all. Won't you try, deliberately, to key yourself down several octaves?

You will find that you will gain and not lose in ability to try. This living in a fever of emotion is bad for you—bad for anyone. We must avoid every kind of feverishness.

I never even suggested that you would have to remain in your present darkness until you became perfect in detail. Such an idea is nonsense. You are at work on a little section of character-building, and when you get it done,

you will be put at something else that will probably require an entirely new range of emotional, mental and psychic experience.

But the job you are on is a fundamental and far reaching one for you and may take a long time. Do not get any fixed ideas of what your job is. That would be seeking for results, and much of your discouragement comes from your doing too much of that already.

Your job is *to continue trying* to improve yourself in all the ways in which you know yourself to be deficient. The actual virtue the Master is trying to, and expecting to, teach you, by what you are doing and going through, has probably never entered your mind, and probably never will. You will see and understand *after* you have become the thing, and not before. We work in the dark, and looking for results is always worse than foolish. Faith, courage and hope are required. Courage to go on, forward, in the dark; faith that we are going in the right direction; and hope that we are travelling fast, and that our goal, when we reach it, will be all that we desire. As a matter of fact, it is more; but we are incapable of understanding or appreciating or realizing what is our actual reward,—indeed, what are our actual rewards, as we go forward step by step. For rewards come at each step.

I also never even suggested to you, or thought, that you should go away because no more could be done for you. I suggested it because I thought it was your duty, and our duty is always the shortest and easiest way to our goal.

If you could see the letters the ——— members write about you and contrast them with the letters you write about them, you would be ashamed of yourself. Theirs are full of kindness, good feeling, and sympathetic understanding. Yours, of criticism, lack of sympathy, suspicion, and complete misunderstanding. You have much to do here.

I think a moderate amount of outside reading would be good for you, and would help you to gain that serenity and poise and calmness that you so much need. . . .

You are having a hard time, and I am sorry for you; we are all sorry for you; but there is nothing we can do that we are not doing. A hard time is a privilege, really. It is difficult to realize this, but it is true.

Development comes from *trying;* not from the accomplishment of some task we have in our minds as a goal.

I am, sincerely,

C. A. Griscom.

October 7th, 1913.

Dear ———

I have your records from September 15th to September 28th, and your letter of September 30th.

* *

I want to speak again of your coming here. If you are going to move to town and ——— wants to spend the winter there, and does not want or need you, and approves of your coming for a visit, and you do not think your presence is advantageous to her, I cannot see why you should not come to New York for a while. It would give you a chance to take stock of your relations with ———, to study and reflect as to how you can best help her, to work out methods, and even prepare yourself in particular directions.

If you think the conditions are such as you describe and I have outlined above, I should have a frank talk with ———, tell her how you are genuinely puzzled as to what you should do; that you consider your first duty is to her; that you are very sincerely desirous of helping her in any way you can, and that you will sacrifice your own desires to this end without hesitation; but that if she does not want you, and does not think you can help her by staying all the time in ———, and if, therefore, she approves of your coming here, you would like to do it; with the understanding that you will return at any time she wants you and feels the need of you.

You will have to be honest with yourself and with her and try to discover what she really thinks and not merely what she says.

Please understand that I do not pretend to know whether you should come to New York or not. But from a common sense standpoint, it is quite customary for our members to come on here for a visit of a month or two, and why not you? I do not want you to miss the opportunity of coming, if it be right for you to come, through any hypersensitiveness, or "scrupulosity."

It would of course be your obvious duty to see ——— comfortably settled before you leave.

Sincerely yours,

C. A. Griscom.

November 6th, 1913.

Dear ———

I have several letters from you. We expect to return next Monday, and shortly thereafter I shall endeavour to have a talk with you.

In the meantime, please try to realize that it does little good trying to do right in your own way. The first really important lesson we must learn is that we cannot get into the Kingdom of Heaven by our own exertions or by our own path: for the reason, among others, that our own way never goes in that direction. It always takes us along a by-path that eventually leads into a quagmire.

Therefore, when you are told to do a certain thing, like keeping a daily record, you must keep a daily record. You must not only do it when you feel like it, but especially when you do not feel like it. You must do it *first;*

then use any energy and strength and will, which you may have left over, for other things; and, more than this, driving yourself, forcing yourself, so long as this is necessary; but you must learn to like to do it, to enjoy doing it to find it a privilege, a help and a pleasure. Then it will probably be stopped, as you will need it no longer.

Apart from this one duty, you must also learn to do it and everything else with serenity, poise and calmness. You are very much too tense, inside and out; not merely ———, but anyone you saw frequently, would get on such ragged nerves as you have at present.

With kind regards,

I am, sincerely,

C. A. Griscom.

January 20th, 1914.

Dear ———

I am very glad that you have written me as simply and as frankly as you have, the more because it enables me to correct two wrong impressions that I must have given you in our talk on Sunday afternoon. One as to my attitude of banter. If I were guilty of such an appearance I can only ask you to forgive me, and to accept my assurance that nothing was further from my intention and feeling, which were—as they always are—to do anything and everything in my power to help you.

The other is as to some idea you express that you are not "trusted." Surely you know that you *are* trusted by all of us. We *all* have faults, not you alone; and when anyone is in earnest, as you are, they have to be pointed out sometimes. You must not let that *dis*courage, but *en*courage you. We want you, not only to work with us for the Cause, but to gain yourself in doing the work, so that every expression of your loyalty shall be at the same time the noblest expression of yourself. The Master can desire nothing short of your highest development and happiness, and that, while partaking in his work, your finest possibilities should be unfolded.

What would be his feeling towards any of us—especially one who had some particular responsibility regarding you—if, while aiding us in any department, your own greatest benefit were for a moment forgotten? This was what I had in mind in speaking of ———. Will you not please think it over in that light? Perhaps you will then see the solicitude and interest for you which prompts us at all times, and, however much you may be willing to sacrifice yourself (the right and proper feeling), the sureness that you can have that you will never be sacrificed. It is not that what you are planning and doing should be changed, but that your motive could be modified.

Remember the advice in *Light on the Path* to grow as the flower grows, *unconsciously*. Indeed it is the only way we *can* grow in the spiritual life. Otherwise we harden by our desire for growth; and it is not the growth, but

the Master and his service that we must desire,—another thing altogether, because denuded of self.

Also do not try to be "negative"; never, never, be that. Be positive, with all the positiveness in you, in the right direction, and be happy! Must it not burden the Master to see us so suffering and miserable in his training and service?

If you will try to think it out, and pray it out, on these lines, I am sure you will get much light.

With kind regards,
I am, sincerely,
C. A. Griscom.

May 31st, 1914.

Dear ———

I was very glad to get your letters from ———, for it seems to me that the healthy, natural, outdoor life and interests which you will get there should be just what you need to restore your health and nerves.

* * * * * * *

Your recent letters still indicate a condition of self-absorption and nervous instability which mean that you have a hard fight ahead of you. Ever since your arrival here, your condition, your past, your present, your future—yourself in some form or other, has been the one thing that interested you, and absorbed your mind and energies. It is not necessary for me to point out how unhealthy this condition is, and how necessary it will be for you to acquire a genuine indifference to yourself and your well-being, before you can hope to travel along that Path which is your ideal. What is the obstacle in the way of your desire? What is it that has thwarted all your efforts, and, after two years of struggle, leaves you, as you see it (though not, I imagine, as the Master sees it), no further forward than before? It is of course your past—the causes which you yourself have set in motion, and which you will have to accept, deal with, and nullify. Our past, no matter what it was, cannot keep us back if we deal with it rightly. No sins are unforgivable if confessed and truly repented of. You have never done this, which brings me to another thing I have to say.

I believe you will have to make a clean breast of your entire past to ———, in absolute detail, keeping nothing back whatever, before you can regain peace of mind and acquire a basis from which to make a start towards living the higher life. You cannot hope to make progress in spiritual matters with unconfessed sins on your conscience. You cannot hope to have a real conviction of sin, to realize your own shortcomings, until you confess to the person whom you have injured. That, and that alone, will bring home to you the hideousness of what you have done; that, and that alone, will ease your mind and heart and conscience; that, and that alone, will indicate true repentance and

contrition. You would then, for the first time, be playing fair. . . . In the past you have known the cards in her hand while concealing your own. She was open with you; you were not open with her. You will then leave all arrangements—any new agreement—to her decision.

For reward, you will be happier than you have been for years. Be assured that we shall be very glad for your sake, because our interest is real and deep —a pale reflection, doubtless, but still a reflection of the Master's great desire that you shall become the utmost that is in you.

With kind regards,

I am, sincerely,

C. A. Griscom.

July 9th, 1914.

Dear———

I have your letter of the 1st of July. You certainly are a difficult person, for you slip around all over the place.

You speak of enduring to the end. Enduring what? Are you not morbid on the subject of a suffering which is entirely self-created?

You speak of being stunned and weakened by a succession of falling blows. What are they?

So far as I know you have obtained just what you want and are almost ideally situated. . . . It is true that the interviews in ———, during the few days you were there, must have been trying. It is true that your recent illness must have been painful; but, after all, a few disagreeable interviews and a brief period of pain, which come to everyone more or less frequently, seem a small price to pay for what you have.

What else do you want? Success as a disciple, doubtless; but surely all you can ask for is the opportunity to work for it, and that you have, in completest measure. You have no ties, you have independence, you have nothing else to do.

You complain of cutting off all worldly relations and of being shut off from all others. You would make a poor religious, if this seems to you to be a matter of bitter complaint.

You wanted something,—you wanted freedom and opportunity to work for Masters. It is granted you, and your response is to imagine yourself crushed by burdens which have no existence save in your own mind.

The one thing I know which you could wish for, is a greater degree of physical, mental and nervous health, and you are placed in ideal surroundings—as nearly ideal as this life affords,—in order to restore your health.

If you were to try and think out exactly what you want in every particular, you would find that you have nearly everything you can think of, and are on the way to get those things which you have not yet grasped in both hands.

Isn't it time, therefore, for you to stop thinking of yourself as a derelict of

life, cast on a desert shore, battered and worn, and see the truth,—that you are getting everything you want, in spite of yourself, and are complaining all the time because of it?

You say that "every step you take you measure with something I have said, and instead of going boldly ahead you have tried to do what you thought I would expect of you." If you were to forget all the advice you have ever received, what would you do that you are now leaving undone, or what would you leave undone that you are now doing? Please answer this specifically, for I do not think wholesome the tendency to complain of the advice you have received.

You have steadily failed to accept in yourself conditions which are the outcome of your own wrongdoing in the past. The only way to expiate those sins, is by accepting those conditions. How can anyone expect to sin against their own soul, and against all the laws of the spiritual world, without inflicting upon themselves, not permanently, but for some time, the most serious wounds and limitations, which in your case take the form of depression, inability to pray as you want to do, nervous and physical weakness, etc.?

Acceptance does not mean lying down and doing nothing; it means that, in spite of the difficulties, you push right on and offer your acceptance to the Master as reparation. Stop for a moment, and consider how far less punishment you have received for your sins than you deserve. Do not be so full of self-pity.

Sincerely yours,

C. A Griscom.

July 23rd, 1914.

Dear———

You say that if you were told the next step you think your nerves and mind and body would respond. Do you not see that the next step is to get your mind and body and nerves in good shape? There is absolutely nothing to prevent, but your own attitude. As I pointed out in my last letter, you have been given ideal conditions for the purpose.

"Kill out ambition . . . Work as those work who are ambitious." Do not seek to grow because you want to be big. Seek to grow that, while appearing as nothing in the eyes of others, you may serve and please the Master. In other words, do not think about your own needs, interests and progress. Try to think only of *his* needs and interests. Conquer yourself for love of him; do all things for love of him. Then you will be happy, and then you will be of real service.

The way to do it is to begin doing it. Do anything that you ought to do—a letter, a task, a sacrifice—and say to him, "I do this to please thee, dear Master. Please accept my good-will."

An aspirant once arrived at a monastery. He said to himself: "Every place like this needs a beast of burden, an ass. I will be the ass of this monastery." He did not stultify himself. He became a saint. He carried everybody's burdens for love of Christ; as part of Christ's cross.

I hope you are having a good rest.

With kind regards,

Sincerely yours,

C. A. Griscom.

As physicians have always their instruments ready for cases which suddenly require their skill, so do thou have principles ready for the understanding of things divine and human, and for doing anything, even the smallest.

Examine men's ruling principles, even those of the wise, what kinds of things they avoid, and what kinds they pursue.

To understand the true quality of people, you must look into their minds, and examine their pursuits and aversions.

Every man is worth just so much as the things are worth about which he busies himself.

Live as on a mountain. Let men see, let them know a real man lives as he meant to live.—Marcus Aurelius.

T·S·ACTIVITIES

REPORT OF THE ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

Morning Session

The Annual Convention of The Theosophical Society was called to order at 10.30 A.M. on Saturday, April 24th, 1926, at 64 Washington Mews, New York. Temporary organization was effected by the election of Mr. Charles Johnston, the Chairman of the Executive Committee, as Temporary Chairman of the Convention, Miss Isabel E. Perkins as Temporary Secretary, and Miss Julia Chickering as Assistant Secretary. It being the first business of the Convention to determine what Branches of the Society were duly represented, either by delegates or proxies,—it was voted that a Committee on Credentials should be appointed by the Chair with instructions to report as soon as practicable. The Committee appointed was: Professor Henry Bedinger Mitchell, Treasurer T. S.; Miss Perkins, Secretary T. S.; Miss Martha E. Youngs, Assistant Treasurer.

Address of the Temporary Chairman

Mr. Johnston: At this stage it is the very happy duty and privilege of the Chairman to welcome the assembled delegates and members. We look forward to the Convention each year with genuine hope and joy. Much of our pleasure is always due to the certainty that members from other Branches will visit us once more and give us the great pleasure of talking over with them the principles and the Cause which are so dear to our hearts. Since our own pleasure of anticipation is so great, we may believe that those members who come here from far-away Branches—and there are many here to-day whom we recognize as from a distance—look forward with something of the same happiness to meeting the members in New York, to meeting each other, and to joining once more in the fellowship which binds us together. It is a very real unity.

I was turning over the pages of Emerson's essay on "Friendship" a few days ago, and I came across a phrase which seemed to me to express the spirit which brings us here to-day and holds us together. Speaking of his communion with his friends, real spiritual communion, Emerson says: "The Deity in me and in them derides and cancels the thick walls of individual character, relation, age, sex, circumstance, and now makes many one." I think that is really a beautiful description. The deity in us derides and cancels the thick walls of personal character, relation, sex, age, circumstance, making us one. Our unity does not exist for itself. Unity of spirit, unity of thought, the unity which draws and holds us together, does not exist for itself. We do not meet only to meet. We meet to work and to plan for the future,—as The Theosophical Society exists for the work of spiritual powers, not for itself. It is an instrument rather than an end, and Convention is an opportunity to sum up our purposes and to bring our resolution to white heat.

Therefore, to make it a great Convention, every member present, without exception, the oldest and the youngest, must and will contribute from the heart,—not necessarily a contribution of words, but a contribution of love, of devotion, of the spirit of service, of unity, of loyalty to the spiritual powers to which the life of each of us is dedicated. As we give from full hearts, with loyal spirits, we shall make this Convention the instrument that it must be, for the spiritual work that is to be carried forward into the future, into far distant ages.

I think that the happy privilege of the Temporary Chairman, in bidding you welcome, will now be followed by the report of the Committee on Credentials.

Report of the Committee on Credentials

Professor Mitchell: The Committee on Credentials begs to report that it has examined the credentials submitted and finds that twenty Branches are represented, either by proxy or by delegates, entitled to one hundred and thirteen votes, and representing seven different countries. The Branches thus represented are:

Altagracia, Altagracia de Orituco, Venezuela
Arvika, Arvika, Sweden
Aussig, Aussig, Czecho-Slovakia
Blavatsky, Whitley Bay, England
Cincinnati, Cincinnati, Ohio
Hope, Providence, Rhode Island
Indianapolis, Indianapolis, Indiana
Jehoshua, San Fernando de Apure, Venezuela
W. Q. Judge, Gateshead, England
Krishna, South Shields, England
Middletown, Middletown, Ohio
Newcastle, Newcastle-on-Tyne, England
New York, New York, N. Y.
Norfolk, Norfolk, England
Oslo, Oslo, Norway
Pacific, Los Angeles, California
Pittsburgh, Pittsburgh, Pennsylvania
Toronto, Toronto, Canada
Venezuela, Caracas, Venezuela
Virya, Denver, Colorado

The acceptance of the Report of the Committee on Credentials was moved, seconded and voted, and the Committee was discharged with thanks. Professor Mitchell, the President of the New York Branch, was nominated and elected as Permanent Chairman. He took the Chair, and asked first for a motion of thanks to the Temporary Chairman, which was made and unanimously voted.

Address of the Permanent Chairman

The Chairman: Perhaps no one has better reason than I to know what a privilege it is to serve as Chairman at these Conventions, whereby it becomes one's duty to attempt what one most wants to do,—to try, first, to express the welcome which is in everyone's heart as he meets his fellows; to try, next, to voice, however briefly and inadequately, something of our thought and feeling, as we look back over the past, of which we are alike the heirs and the trustees; and then to try to bring to a common focus, upon our immediate business, both the lessons which that past has taught us, and all the aspiration and devotion, the good sense and the good will, which are centred here to-day. It is a privilege you have given me for many years, and I deeply appreciate it, and thank you for it, though each year I realize more keenly how far the opportunity transcends the capacity to fulfil it.

It is an endless vista that opens to us as we look back over the history of the Theosophical Movement, for the Movement is as old as the soul of man, as ancient as the great Lodge of Masters whose work it is. The Theosophical Society is but its present incarnation; yet it is one that has endured as had none before. Never before has it been given to any generation to know that Movement, as we have known it, for an unbroken fifty years. Fifty years of the Theosophical Movement, fifty years of knowledge of the great Lodge, fifty years of the outpouring of the Masters' spirit, and of the companionship of their chêlas,—for fifty years it has been given us to walk with the giants of the race. We may well pause and ask ourselves, What has it taught us?

In the Eddas of Iceland there is a tale of Thor in the House of the Giants. Though the

whole cycle of these northern myths has become permeated with the Teutonic barbarism through which they have come down to us—a barbarism which can recognize the virile powers of the soul, valour and endurance and the level facing of fate, only as they have been perverted to serve the passions of the lower man, so that, too often, evil is worshipped as good, and good is seen as evil—yet, here and there, their darkness is rent and lit as by a lightning flash of truth from a far more ancient and a purer source. It is in such a light that the central incidents of this tale stand forth, so we may ignore the setting, forget that Thor, born of earth and heaven, the potentialities of man and god and demon mingling in his breast, had come to Utgard in treacherous enmity. We may leave all that aside, and think only of what he found there, in the house of his giant hosts.

He was courteously received, but was asked by what prowess he claimed their fellowship and hospitality. He made his boast of strength and skill; among men he was a hero. But when challenged to perform some simple tasks—to drain a cup, to lift a cat from off the floor—he tried, and failed; then tried again and harder, and still failed, till to his own amazement and bitter shame he was compelled to own his failure. The cup remained unemptied; the cat, its back arched high, still clawed the floor. Thor was half a god, but, even so, not till his pride was humbled could he see the cause of his failure, and the measure of success that lay within it. The water in his cup was one with the water of all the oceans of the world. The body of the cat was a part of the body of the great serpent which girdled the earth. It was the magic of Maya—the shadow of his own sense of separateness, cast upon the unity of Being—that blinded him to the truth and made him think his tasks personal and limited. The new humility, born of failure and shame and the memory of his boasts, dissolved the spell, and Thor was shown what he had done. The draught from his cup, which failed to drain it, had yet lowered the level of the seas; the pressure of the Midgard serpent, constricting the whole earth, had been lightened, though Thor could not break the cat's hold upon the floor. Through the forced perception of his personal failure, there dawned the realization of what whole-souled effort, even blinded, can achieve.

I think it is some such dual lesson as this which first comes home to everyone who, in any way, enters "the house of the giants,"—to all who are privileged, as we have been privileged, to know something of the great Lodge of Masters, and to look upon life and duty as seen by their eyes. We are forced to see that we have failed, and to experience the humiliation of our failure. We are made to measure all things by new standards, which reveal how pitiable and small our own performance is, and how ludicrous our boast of virtue, skill or strength. In the world, Thor's servant was counted fleet of foot; but the messenger of the giants, Thought itself, was swifter far. Thor's friend deemed himself a mighty trencher-man, able to eat his way through anything set before him. But there were bones he had to leave, while Fire, the trencher-man of the giants, consumed the bones with the flesh and the very platter on which they rested, leaving no residue. So we, entering the light of the great Lodge, faced with its standards, enabled, if only for a moment, to look down upon our lives from a higher plane, see how we have failed,—how laggardly we run the race of life, and how the duties and the Karma, which we had thought fulfilled to the last jot and tittle, have still left their bones behind, unfinished, unconsumed. So we are shamed. The self-complacency we had wrapped around us as a garment, is stripped from us by the winds of the real, and all our littleness and inadequacy is laid bare. But in that very fact we are shaken from the enchantment which has blinded us—the magic which is our own enchantment with ourselves. The spell of Maya is lessened, and we no longer see our life and duties as isolated and separate from the universal life and universal need of which they are a part. The tasks which we had thought peculiarly our own, which seemed so personal and small, and troublesome because so small, reveal a new and infinite significance; for we perceive that in contending against the evil in our own hearts we are battling against the whole dark host of evil in the world, and that in striving to be faithful to our own duty we are furthering that one principle of fidelity which all men need. Very humbly and very gratefully we awaken to the truth, that though we have failed in every way, something was still accomplished by each honest effort.

We have come to learn, therefore, as something more than a set of words or abstract theory, the first great teaching of Theosophy: that life is one; that all being is one; that no man liveth to himself, nor dieth to himself, nor can his duties and his labours, his failures and successes, concern himself alone. There is but one Reality, one Being, by which all beings live and are; and every man, and every thing, every duty and every circumstance, "is an inlet to the same and to all of the same." The theosophic life is a symbolic life. All things are symbols, and are dealt with as symbols,—as doorways and windows into the inner world of spiritual reality. As it is true that a very small object, held immediately before the eye, is sufficient to shut out from it the light of the sun by day or of the stars by night, and to hide the whole surface of the earth, so also is it true that no wider an opening is sufficient to reveal them. It is not the width of the window frame which matters, but rather the length and breadth of the vista upon which the window opens; and therefore it becomes absurd to think of duties, and things in themselves, as little or as great, since all open to the same vision of Reality, reveal the same spiritual laws, and demand from us the exercise of the same spiritual powers.

To have learned this first lesson of Theosophy is to have found a new liberty. The old walls and barriers fall away. There are no more walls. The walls are taken away and all is open to the splendour of divine life. It is a magical transformation, from a world which was drab and colourless and dead, to one which is vibrant with life and colour, the call of high adventure and infinite value to be won. But in truth it is the old world which was magical, and the new which is real; and we enter into the new by shaking ourselves free from the spell which has blinded and paralysed us,—the self-enchantment which prevents our overstepping the shadow of our own littleness, though all about us, in unbounded infinitude, be the light and splendour of the Real. What does it matter whether our task be ploughing a field, or teaching children in a primary school, or leading troops into battle, or governing a nation, since each of these outer forms is but an expression, a symbol, of the inner, universal, spiritual reality with which we are actually concerned, and in which the narrowest, most circumscribed life is as rich as is the broadest.

With the falling of the walls of limitation, there falls from us, also, the old sense of futility that lies so heavily on the hearts of men who see but little harvest from their years of work. It has made many a man think bitterly that he lived but to manure the ground for future generations. It is not so; and we come to see that it is not so,—or rather that it is so only if we choose to make it so. Dust to dust; but spirit, also, to spirit, and the life of a man is the life of the spirit, and the spirit gathers up and holds for ever all which the life gives to it of love and aspiration, sacrifice and endeavour. Thor could not drain his cup; but was it a little thing to have lowered the level of the sea, regaining, perhaps on some far distant shore, new land where men might dwell? We fail, and perhaps shall always fail, unless we fall so low that we cease to dare the impossible; but no effort fails of its effect, and we are futile only if we do not try.

Futility disappears, and loneliness disappears. When we see that our tasks are universal, we see them as the same as those upon which the Masters labour, and we find the Masters by our side in a new companionship. There is a verse in Chronicles that expresses this: "These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work." If it be "his work" he must be concerned in it, working at it in his way, as we work at it in ours; and as the private knows the presence of his Captain, so may we know the Masters' presence,—here among the plants and hedges where we dwell, —and the presence, too, of all our great companions of the past. Do we think that they have ceased to work because they have died? Or that the cause to which they gave themselves in life has ceased to concern them now? We know better. Neither death nor distance, greatness or littleness, can separate those who labour whole-heartedly to a common end.

Humility, vision, freedom, earnestness, and companionship,—these are a few of the gifts which these fifty years have brought us from the "house of the giants." There are many more, and one of them is Courage. Some of you will recall a verse from Stephen Crane's *Black Riders:*

Once I saw mountains angry,
And ranged in battle-front.
Against them stood a little man;
Aye, he was no bigger than my finger.
I laughed, and spoke to one near me,
"Will he prevail?"
"Surely," replied this other;
"His grandfathers beat them many times."
Then did I see much virtue in grandfathers,—
At least, for the little man
Who stood against the mountains.

He who fronts the evil in his own heart, fronts all the evil in the world. It is not strange that there are some who laugh when they see The Theosophical Society—with its few hundred members—standing against the mad, tumultuous march of its own day and generation, opposing the aims and standards of the world, and denying the validity of its judgments. They see us as that little man, "no bigger than my finger," standing against the battle-front of angry mountains. But those who laugh do not know our history and lineage, nor the spirit we inherit from our leaders and companions of the past. These fifty years have made us conscious that we, too, are not without "grandfathers"; and as we look back to what H. P. B. and Judge accomplished—and those others, who shared their spirit and their warfare, and to whom we owe so much—we know that when they stood, as we stand, they proved that though the world might crush their bodies, yet would the truth of their souls triumph and prevail. By their high-hearted courage and unstinted self-giving, their unswerving and indomitable fidelity and ability to endure, they won the battles of the past. By the same means we may —and must—win the battles of the future. They have shown us the way. They have given us the power, bequeathing their spirit to us as our unseen heritage, a hidden source of courage and of strength, which cannot fail us unless we first fail it. No, we are not without grandfathers. They stand beside us watching, even as the Masters watch, and what they see is very different from what those see who laugh, for they themselves have proved the power of Truth which they have placed in our hands.

In the presence of those watching witnesses we open this Convention, that we may carry on the work that is theirs and ours together, because it is the Masters'.

The Chairman then called for nominations to complete the permanent organization of the Convention, and Miss Perkins was duly elected Permanent Secretary, and Miss Chickering Assistant Secretary. It was next moved, seconded and carried, that the Chair appoint the usual standing committees: the Committee on Nominations, the Committee on Resolutions, and the Committee on Letters of Greeting. The next business being the reports of officers, Mr. Johnston, as Chairman of the Executive Committee, was asked to report on its behalf.

Report of the Executive Committee

Mr. Johnston: The members of the Executive Committee, in talking over the Convention in advance, thought it would be well to say something regarding one of the travesties of Theosophy,—namely, that over which Mrs. Besant presides. The newspapers have given that movement a great deal of publicity recently, and we thought it might be wise to make entirely clear the attitude and position of The Theosophical Society with regard to it.

I believe Mrs. Besant joined the Theosophical Society about the 10th of May, 1889,—that is, two years before Madame Blavatsky's death. For much of those two years, there was no really close association with Madame Blavatsky; that began only in the early summer of 1890, perhaps ten months before Madame Blavatsky's death, when the Headquarters was established in Avenue Road. But during those ten months, Mrs. Besant spent part of the time lecturing in America, and she was, in fact, absent from London when Madame Blavatsky

died. Therefore she had very much less than two years in which to study the teaching of Madame Blavatsky and to try to master it.

Later events have shown that she did not, in fact, learn very much. Shortly after Madame Blavatsky's death, Mrs. Besant fell under Brahmanical influence. This was at the time of the Congress of Religions in this country, in 1893, and that Brahmanical influence overshadowed her for a long period,—with the result that she lost entirely the line of true development which she might have followed, became, instead, a hindrance and danger to the Movement, and in 1895 or 1896 ceased, in fact, to be a member of The Theosophical Society, or in any sense an exponent or a practical follower of Theosophy.

In strictness, our concern with Mrs. Besant ends at that point. What she has done since then has nothing whatever to do with The Theosophical Society, and it is certain that we have nothing whatever to do with her activities. We regard them as a travesty, and now a sacrilegious travesty of Theosophy. It is possible and probable that Mrs. Besant and her pseudo-Avatar will come to this country in the summer months, and that there will be a great deal of nonsense in the newspapers, which will have significance for us only in that the name of Theosophy, to us a holy thing, will be paraded and, so far as that is possible, degraded.

We should not be disturbed, however. The Theosophical Society which is represented here to-day, and the movement of Mrs. Besant, are not likely to come into contact, for the reason that they are on entirely different planes. In the minds of many people who have not the knowledge to understand or the genuine inclination to understand, The Theosophical Society will be travestied and its travesty will be dragged in the mud. It is simply for this reason that we think it necessary to make clear our attitude toward her and her work.

To turn to our own work: a number of members have been added to the society during the year, and we have lost by death some valued members. They are not actually lost, of course, but have taken their place in the strategical reserve, the spiritual reserve of the Movement. During the past year, no new charters have been issued, but there is one addition to our activities which ought to be mentioned, and that is the admirable magazine, *El Teósofo*, which is now being published by the Venezuela Branch, and which is represented by Mr. González Jiménez whom we have the great pleasure of having with us to-day. He played an important part in bringing that magazine to life, as, I think he would call it, a reincarnation of the earlier magazine *Dharma*. In *El Teósofo*, we find always two elements: the selections from the QUARTERLY, admirably translated (so far as our limited knowledge of Spanish goes), and original contributions of real value.

It is impossible, I think, at a Convention of The Theosophical Society, to speak of the QUARTERLY without remembering our debt to the founder of the QUARTERLY, Mr. Griscom. He is among those who are our spiritual strategic reserve, and our debt will never be repaid. We must continue to add to our payments of gratitude, year after year. Recently, I took up the QUARTERLY of last July, with the Convention Report in it, intending to turn to the first page of the Report. I realized later that I had been reading, instead, with profound interest and inspiration, one of Mr. Griscom's letters,—those "Letters to Students," for the assembling and publication of which we are endlessly grateful.

As to our future work, our future opportunity,—I do not think any of us has any idea how great that is, and how immense, therefore, are our responsibilities. Professor Mitchell spoke of the cat which really was the Midgard snake. That is a fine simile of the task in which we are engaged, and yet an inadequate one. In the letters of an Aryan Master, he makes it quite clear that on the success of the Theosophical Movement depends the future salvation of humanity, the glory of humanity as contrasted with its damnation and its shame. The future spiritual life of humanity very largely depends on our continued fidelity, earnestness, vigour, wisdom, aspiration, inspiration. We should do well to keep that immense duty in our hearts and minds; to remember it at all hours, on all days, and to try continuously to live up to it. Remembering the future salvation of humanity, we should be ready at all times to close ranks and form a compact, energetic body; we should lose no opportunity to increase in ourselves that thorough knowledge and understanding of the principles of Theosophy which alone can make our best efforts effective. Let us increase in aspiration, in unity,

in determination and in knowledge; increase in loving gratitude to those who have helped us, and to the Masters who will continue to lead us so long as we are worthy to be led.

MR. HARGROVE: Mr. Chairman and Fellow Members—Mr. Johnston has reported on behalf of the Executive Committee, but I, as a member of that Committee, am permitted to echo something of what he has said.

The Executive Committee, as you know, represents the entire Theosophical Society. Not all of its members reside in New York, but as its headquarters are here, those of us who reside here, and who therefore receive reports from all other sections of the Society, should be able to recognize the needs of other parts of the world besides our own. I shall venture, therefore, to suggest something to our fellow members in Europe,—something in the nature of a mission, which perhaps is not always included by them under the head of theosophical duties: I suggest that they should set their faces against the Americanization of Europe.

All of us must recognize the fact that this is a new country, and that even this country, even the United States of America, may have,—I should not like to call them defects! perhaps we might call them immaturities. In any case we may admit that we are not perfect. Let us agree on that, with unanimity. Unfortunately, as a nation, we are immensely prosperous, impressively prosperous, and we are supremely confident that we know "how to do it," that we are in a position to teach those "effete nations of the past" how to behave. As a nation, we are prepared to send missionaries to any corner of the globe to teach the people what to eat and what kind of clothes to wear and when to get up in the morning and go to bed at night and how to pray and how not to pray. We have superb youth and self-confidence. I am not speaking of The Theosophical Society as it exists here, but of the nation, the Buddhi of which we have the honour to represent! I am speaking especially of that nation's Kama Manas; and because it is always permissible to speak with scorn and contempt of your own Kama Manas, and occasionally of other people's, I feel at liberty to lament the fact that the vociferous Kama Manas of America has almost hypnotized the rest of the world, the consequence being that poor Europe is trying to acquire American prosperity by applying American methods in almost every department of life, sacrificing her older culture when that seems necessary. Monuments are being torn down that skyscrapers may take their place.

The worship of success, the worship of money: these are great evils in this country, and we, as students of Theosophy, know that they are evils. In the nature of things, students of Theosophy elsewhere also know that they are evils, and all we can do is to appeal to them to proclaim the truth of what they know, and to protest against an invasion which we deplore.

Some of you may have read, not long ago, of an American contractor who had returned from a visit to France. He had gone there full of hope. He had gone there with a wonderful plan (from his standpoint): he was going to rebuild all the devastated regions with reinforced concrete houses, at so much a square yard. And the French would not hear of it! He came back protesting that he could have rebuilt everything for infinitely less than those obstinate people, and that he could have finished it in one quarter of the time. He was disgusted; but we doubtless can sympathize with people who had loved their homes and their villages, with their old church and their barns,—somewhat delapidated, perhaps, even before the war. Their village was not only part of the landscape; it was part of themselves. God himself had made it, so to speak, because it had grown almost as the flowers grow, guided by people who had loved beauty for its own sake, and who had worked with the spirit of nature instead of against it. Many of you remember places over there, where, as you stand, you know that the powers of the spiritual world have blessed the very earth in which men plant.

So let us plead with the members in Europe to take new courage and new energy, and new faith in theosophical principles, that they may protest against the vulgarization and the materialization of the best in their own history and art and architecture which have come down to them from the past, and the best of which must be preserved, if it be only for our sakes.

Mr. Johnston has referred to Mrs. Annie Besant and the Adyar Society. It is not our practice, as you know, to speak of such things at our Conventions, but because we have every reason to suppose, from widespread public announcements, that Mrs. Besant is going to

bring her victim (or accomplice, as the case may be) to this country, as a new Avatar, with a press agent, it has become necessary for us, as representing The Theosophical Society founded by H. P. Blavatsky and Mr. Judge, to say, *That is not Theosophy—that is a gross and outrageous perversion of everything for which Theosophy stands.* Incidentally, let us take the lesson to heart. If her followers had the least understanding of theosophical principles, it would not have been possible for her to attempt such a campaign. She would have had no followers. Of course, looking back at the past, we must realize that their condition of psychic illusion is by no means a sudden development at Adyar. From the day H. P. B. left Adyar for Europe in 1885,—when Adyar, terrified by the Coulomb accusations, desired her withdrawal—Adyar more and more turned to psychism of all kinds. H. P. B. had always had to fight, even in The Theosophical Society of that day, the tendency to compromise with spiritualism. As soon as Mr. Sinnett, author of *Esoteric Buddhism* and other books, was no longer allowed to receive communications through Madame Blavatsky as an agent of the Masters, he turned to mediums in an effort to continue communication through them. Colonel Olcott himself attempted the same sort of thing, both of them trying to make themselves independent of Madame Blavatsky. That kind of sin—because it was and is a sin to assume that you can communicate with the spiritual world through a medium—a medium necessarily being a victim of psychic illusion—that kind of sin led from bad to worse, until, in recent years, anyone who has followed the activities of Adyar, who is at all familiar with the writings of Mrs. Besant and Leadbeater, knows that they express the quintessence of psychism. Yet the least understanding of Theosophy might have saved them from the final disgrace of parading their supposed Avatar before the newspapers of the United States. Of course, as was suggested not long ago in the QUARTERLY, the deeper fear is that their propaganda will bring to the surface the darkest side of psychism as it is known to exist in their ranks,—evils which I shall not describe.

Some of you will remember that in one of the very old books on asceticism, there are certain so-called rules for the discernment of different kinds of spirits, good and evil, and that this old writer, representing all mystics of experience, says that in the case of those who are making progress "the good angel touches the soul gently, lightly, and sweetly, as a drop of water entering into a sponge; and the evil spirit touches it sharply, and with noise and disturbance, like a drop of water falling on a rock. In the case of those who go from bad to worse, spirits touch it in the contrary manner: and the reason of this difference is the disposition of the soul, according as it is contrary or similar to these angels; for when it is contrary to them they enter with perceptible commotion and disturbance; but when it is similar to them, they enter in silence, as into their own house, through the open doors."

In other words, when the condition of the individual or of the world is contrary to the influence coming down from above, the impact of that spiritual force creates a commotion—as, for instance, when The Theosophical Society was founded in 1875. We know that the doors of the Lodge were then thrown wide open; that the Lodge poured itself out, as it were, into the world, coming into direct contact with the world through its agent. The result inevitably was commotion, disturbance of all kinds, because the impact met with resistance. Some of us may have wondered at times why there was so much publicity in the early days, and why there is so little now. The answer is to be found in that analogy. Splash and disturbance were inevitable then. It does not follow, however, that because things with us are so quiet to-day, the world, instead of being in opposition, is moving with us,—has become so receptive that it extends its arms to greet the spirit of Theosophy! The cycle having turned, the force of the Lodge being indrawn, that force is now functioning on the higher planes, and now affects the world very much as some of the recently discovered invisible, intangible rays affect the world. The power of those rays is said to be tremendous, but science itself has to use the most delicate instruments in order to register their existence. They belong to the finer of nature's forces. And so the force of the Lodge to-day affects the world without the world knowing it, reaches it without any recognition by the world. In the same way the influence of The Theosophical Society to-day, because it truly represents and works with the Lodge, is known only to the few, and, to the world, is just as invisible

and intangible as the finest of the rays in question,—and therefore creates no commotion, arouses no outer opposition.

One moment's thought, if they understood the elementary principles of Theosophy, would enable the blind followers of Adyar to see why the very fact that Mrs. Besant and her associates avowedly are trying to force their creature on the attention of the world at this stage of the century, using the latest modern devices to do so, proves that Adyar is working against the current of the Lodge and not with it.

Of course in our own ranks also there must exist the need for a deeper, better understanding of Theosophy. It has been said that the Black Lodge is pitted against us. The Black Lodge has brains. It has been suggested that we should pray for brains. By all means let us pray for brains,—because if we begin by praying for brains, ultimately we may work for brains, which perhaps would be even better! We may be terribly conscious of our moral imperfections. I wish we were equally conscious of our mental imperfections. One of our greatest dangers is self-satisfaction. It is appalling to be satisfied with one's moral condition. It is even more so to be satisfied with one's mental condition, or lack of it. Yet, never despair ! Let us begin life all over again with the determination to acquire the brains that we do not possess— because we can get them if we work for them.

Somebody said, not long ago, that the world has reached a condition to-day in which people would rather tear down and rebuild their cities than dig up one honest reason for one of their own opinions. There is much truth in that, because, intellectually, we are phenomenally lazy. All of us suffer more or less from the disease of Tamas, inertia; and inertia, I suspect, as seen by the Lodge, is nothing short of a tragedy. Perhaps some of the older members are even more guilty than the younger ones: I hope so ! We are inclined to take our beliefs for granted. They become habits. How many people in this room could give intelligent, clear-cut reasons for their belief in Masters? Years ago they had some splendid reasons. Now they have faith; but faith, great power as it is, may be misused as a lazy man misuses his armchair. He lies back, reclining comfortably on his faith, which, in truth, has become merely a mental custom.

Let us examine ourselves and see how we rank, and really take to heart the fact that it is impossible to be good—even to be good—unless we are intelligent,—that true goodness depends upon intelligence. Of course it is equally true that intelligence depends ultimately on goodness, for the one cannot exist without the other. We can never go to heaven or to any place remotely resembling heaven, unless we go there with our eyes open. We must learn to dig down to the reasons for our opinions.

Why is this so important?—because it is not really a laughing matter. It is so important because it is the function of The Theosophical Society, and therefore our own function as members, at all costs to keep Theosophy pure and unspotted from the world. Just think for one moment of Theosophy as portrayed by Adyar, and then see how the Masters must feel about that terrible perversion, and think how they must hope, even in us—relying upon us to hold the truth before the world; to live the truth so far as we have it in our power to do so; to make this thing shine even if it be only in a corner of the world's darkness; to keep it pure and unspotted; to resist the tendency of the world to drag it down and muddy it,—a tendency that exists within our own natures, seeing that we are creatures of our period. How can we keep Theosophy pure and unspotted unless we understand what Theosophy is, unless we understand something at least of the nature of Masters, of the purpose of Masters, and unless we have brains enough to see what used to be called the wiles of the devil? If there be a White Lodge there must also exist a Black Lodge, and if there be a Black Lodge, then all its evil intelligence must be concentrated on the destruction of what our Masters have established,—beginning, when possible, with the undermining of individuals.

We must be alive to every danger, and use our imaginations in order to see the danger. Take, for instance, Christianity: there are many members of the Society to-day who are members of a Christian Church. In that case let us recognize the inevitable tendency to save oneself trouble, to revert to the simplicities of youth, and quietly to accept all kinds of dogmas, sometimes because "Oh well, I used to believe it," sometimes because we would

admit that there *is* an esoteric interpretation and it does not matter just what it is because it is there anyhow: a general feeling that salvation has been found—that church membership gives religion. Although no member of the Society would permit himself to think such thoughts aloud, even to himself, the question is whether there is anything of that sort going on in the subconscious self; because few people would object to being "saved," if it could be done for them.

Let us realize that it is not possible to understand Christianity unless we understand Theosophy; that we cannot understand Theosophy unless we study Theosophy, and that we cannot understand Theosophy unless we understand at least two of the great exoteric religions.

Have those who call themselves Christians ever stopped to ask what is the religion of the Master Christ? I do not want to elaborate on that; I leave it to you to do so: but really it is impossible to think of that Master as going to church and singing hymns about himself ! What is the religion of the Master Christ? Because that is the religion we must find if we do not possess it already. We must find in Christianity that which he believes and worships rather than that which church councils and so forth have declared we ought to believe and worship. We must seek his truth in all its purity and beauty. Those who are Christians must follow him, because he is all there is to Christianity, all there is or ever can be. Following him, all the more reason to follow his Brethren also. It is dreadful to hear at a meeting of The Theosophical Society talk about *the* Master, as if there were but one. How must that Master think and feel when he hears those supposed to be speaking for him, speak of *the* Master? If there be anything human left in him, shame and mortification must be the result. Theosophy is the mind of the Lodge of Masters, is the foundation of all religions, and it is from Theosophy that Christianity sprang. It is because of Theosophy that we to-day have the faintest understanding of Christianity, if we possess it.

And so, once more, let us begin all over again. That, I think, is the real purpose of these Conventions; for although the meeting of old friends and of those who are working for the same Cause is a splendid stimulus and an immense pleasure, yet there is and must be a still greater purpose—and that is that because of our meeting together, because of the renewal of old ties, because of all the memories that come back to us as a result, we may make a new beginning, so that life may begin all over again for us, that we may see perhaps as we have never seen before—even as that old disciple saw it ages ago—"a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea" (the sea of psychic illusion). May we not hope to see too, as that old disciple saw, "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband"? And perhaps hear, even as he heard, "a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." And then, more than that, we may catch some echo of the voice of Him who, in that language of the past, "sat upon the throne," saying, "Behold, I make all things new."

Upon motion, duly seconded, it was voted that the Report of the Executive Committee be accepted with the thanks of the Convention.

The Chairman announced the appointment of the following standing committees, and then called for the report of the Secretary T. S.

Committee on Nominations
MR. CHARLES JOHNSTON, *Chairman*
MR. BIRGER ELWING
MR. A. GONZÁLEZ JIMÉNEZ

Committee on Resolutions
MR. E. T. HARGROVE, *Chairman*
MISS MARGARET D. HOHNSTEDT
MR. G. M. W. KOBBÉ

Committee on Letters of Greeting
DR. ARCHIBALD KEIGHTLEY, *Chairman*
DR. C. C. CLARK
MR. HERMAN HOHNSTEDT

Report of the Secretary T. S. for the Year Ending April 23, 1926.

The annual reports from our Branches call to mind the simile used at the last Convention, likening the world in its present state to a garden in very early spring. That is not the season of luxuriant foliage and fragrant blossom; flower and fruit are still hidden in the astral model for the garden. So also is much that has been striven for in Branch work during the twelve months since our last Convention. To report upon its most significant features is quite impossible as yet, but we can begin by giving profound thanks for the favouring conditions that have been vouchsafed to us, the fructifying weather, so to speak, and the freedom from destructive storms. It is a superior form of storm-signal service that is maintained by the Theosophical Quarterly, through which potential disturbances have been so dealt with, in advance, that our efforts have not been diverted or divided.

One element is common to the Annual Reports received from our widely separated Branches, —the consciousness of a rising tide of life, of an inner activity, an added vitality, as unmistakable as the *feel* of the first real days of spring. Even the formal "Letters of Greeting" which we shall hear this afternoon bear witness on this point. It has been the surprising experience of some Branches to find their active membership doubled in a single year. One report says: "A few of us had been sowing seed for many years, with no sign of encouragement, and now such a harvest ! Some whom we least expected became very much interested, and others from whom we had hoped much, would not listen any more." Another Branch reports that its many new members are intensely active; others say that their gain has been in a "strong feeling of solidarity," in a "steady effort to understand the Theosophical teaching and to apply it practically."

In various Branches the basis for study has been "Letters to Students" and the "Elementary Articles,"—a wise choice, considering Mr. Griscom's special genius for making practical and attractive to others, what he had done in his own inner life. Still other Branches are studying the *Key to Theosophy*, the *Ocean of Theosophy*, the *Yoga Sutras*, and the *Bhagavad Gita*. For devotional exercises, *Fragments* and the *Voice of the Silence* are widely used. The Convention report of 1925 has also been generally studied; and the reports of the meetings of the New York Branch have been used most successfully by our foreign Branches, to stimulate their own consideration of the topics presented. The most ambitious enterprise of the year is that of our valiant members in South America, who have completed the first volume of their new magazine, in which they reclaim that honourable title, "The Theosophist," which fell upon evil times after Madame Blavatsky's direction of it ended. May the Latin-American peoples, among whom they seek to sow seed for a future harvest, prove sufficiently aware of the need to make adequate response!

First and last, it is upon the Theosophical Quarterly that we all rely. Founded twenty-four years ago by Mr. Griscom, and every year growing closer to his ideal for it, the magazine is like a voice of great strength and beauty, calling aloud in the wilderness of the world; to our isolated members, a voice from Home. Among those not connected with the Movement, it awakens response in many a heart. Occasionally a total stranger will write us that he is changing his address and must make sure of receiving his Quarterly, as he "lives by it." No further word may come from him, beyond the periodical renewal of his subscription, until finally it is terminated by his death,—and we remove his name from our subscription list, with the hope that in his next life it may be his good fortune to be drawn closer to the Movement. The extent to which the magazine is being bound and preserved in libraries, here and abroad, suggests that it is, perhaps, to reward the next generation of truth-seekers. Imagine the delight with which some of them, twenty-five years hence, may come upon its volumes, finding there clues to the Path of Discipleship; also a clear recognition of the position of Masters, and a glowing fire of devotion; all recorded in a form that makes the gift complete, because so intensely personal and yet so universally revealing.

A cardinal principle of the T. S. is that members working for it shall do so as "volunteers," without pay; but this does not prevent their emulating the efficiency and dependableness of "regulars." That term at once brings to mind the editorial board of the Quarterly.

We are all also under obligation to those who share in the proof-reading, which often falls upon them in large quantity and with the need for speed,—not easy in these days when the Labour Unions govern every operation in the production of a magazine. To the Assistant Secretary T. S. we are indebted for the completeness of the Convention report and for the notes on the New York Branch meetings, which another member very kindly manifolds for distribution to the foreign Branches. The Assistant Treasurer also gives expert aid, and several other members have trained themselves to assist at some particular point when extra help is needed. There is also our fleet-footed Mercury, who is always willing to start for the Post Office, no matter how frequent the calls or how numerous the parcels. As for some years past, one of our members again has most generously paid the salary of a stenographer in the Secretary's office. For all these varied contributions we are most deeply grateful.

Since the last Convention, a number of our veteran members have passed away. Mrs. Ada Gregg was the first to go, after a long term of devoted service to the Society. Her signature, as Secretary T. S., now stands upon the diplomas of the majority of our members, an abiding witness to her efforts on our behalf. Then there was Mr. Julin, the greatly loved President of the Arvika Branch, and father to most of our present Swedish members, who keenly feel his loss. Of the same stalwart band were Dr. Schofield, of Toronto, Mr. Lilly of Los Angeles, Mrs. Outcalt of Cincinnati, and Mrs. Binks of South Shields, England—all active in disseminating Theosophy and in spreading our literature.

And what of our distant members who are not in this gathering to-day? In the past year they have worked shoulder to shoulder with us, perhaps contributing far more than we shall ever know to the success of the Branches represented here. What do you suppose would happen were this Convention wholly located in a world or "dimension" where only fervour of desire was necessary to insure one's presence and participation? Would not our hearts burn within us, could we but see how many are for us and with us to-day? Let us turn toward our absent brothers, sharing with them our joy in a bond which makes us one. Many of them are now meeting to honour Convention day, and all it means. Let us join them in thanksgiving to the great Lodge of Masters whose powerful protection has blessed us, every one.

Respectfully submitted,
ISABEL E. PERKINS,
Secretary, T. S.

MR. MITCHELL: May I move a vote of thanks from the Convention to the Secretary, both for her report and for her work during the year, for which we are all deeply grateful. (This was seconded by Mrs. Griscom.)

THE CHAIRMAN: It has been moved and seconded that a vote of thanks be extended to the Secretary. I believe no motion ever comes before the Convention that is more genuinely responded to than this which it is now my privilege and pleasure to put. (This was passed by unanimous vote.) The next business before the Convention is the report of the Treasurer, and I shall ask Mr. Johnston to take the Chair.

REPORT OF THE TREASURER, T. S.

PROFESSOR MITCHELL: I do not need to repeat what all members of the Society must by now know, and that is that the Treasurer is very deeply and constantly indebted to the Assistant Treasurer, Miss Youngs (and all the Society is indebted to the Assistant Treasurer), for her constant labours on the details of the Treasurer's office. It is through the Assistant Treasurer that the books are kept, the Bank accounts balanced, deposits made, and receipts sent out. So this report, made in the name of the Treasurer, really represents the work of the Assistant Treasurer.

APRIL 26, 1925–APRIL 24, 1926.

Receipts

Current Dues		$641.33
General Contributions		413.25
Propaganda Fund		1,380.15
Subscriptions to THEOSOPHICAL QUARTERLY		589.99
		$3,024.72
1927 Dues, prepaid		104.00
Total receipts		3,128.72
Balance April 27, 1925		789.91
		$3,918.63

Disbursements

Pension		$60.00
Printing and mailing, THEOSOPHICAL QUARTERLY (4 numbers)		2,983.77
Stationery and Supplies		103.68
Printing		31.23
Rent		150.00
Miscellaneous:		
Flowers (Mrs. Gregg)	$5.00	
Telephone	53.10	
Purchase early numbers of QUARTERLY	23.75	81.85
Total disbursements		3,410.53
Balance April 24, 1926		508.10
		$3,918.63

Assets

On deposit Corn Exchange Bank, April 24, 1926	$508.10

Liabilities

1926 Dues, prepaid	$104.00
Excess of assets over liabilities	404.10
	$508.10

HENRY BEDINGER MITCHELL,
Treasurer, The Theosophical Society.

April 24, 1926.

The chief interest in the Treasurer's report is always in its comparison with the report of last year. I shall make this comparison in round figures. The first item of our receipts is our current dues. As you know, the dues have always been but a small portion of the actual subsistence of the Society. It has lived on its voluntary contributions. Dues have never been meant to keep out of the Society anyone unable to meet them. Their aggregate is not a large item,—about $640.00. General contributions, which accompanied the dues, are $413.00, —just about the same as last year. Then you will recall the Propaganda Fund, which was established as another department for current contributions,—contributions made directly to enable the Society to continue to publish the QUARTERLY at the ridiculously low price of twenty-five cents, which, of course, does not begin to pay for the printing and paper of the magazine. Receipts from the Propaganda Fund this year have been $1,380.00, in which we have included about $75.00 of contributions which were sent directly to the QUARTERLY itself, without reference to the Propaganda Fund by name; so that those two divisions of our contributions have been lumped together, making a fund of $1,380.15, which is about $50.00 more than last year.

Subscriptions to the THEOSOPHICAL QUARTERLY have also increased by nearly $200.00, making a total of receipts for the year $3,024.72, in addition to which we have had dues paid for the coming year of about $100.00, making our total receipts, including that hundred dollars, $3,128.72.

Over against that, there was a pension of $60.00, and the printing and mailing of the THEOSOPHICAL QUARTERLY, four numbers. The QUARTERLY costs about $750.00 an issue,— just under $3,000.00 for the four numbers, which is nearly equivalent to our total receipts for the year, $3,024.72. There are two small items of printing and rent, and a miscellaneous account, adding up to about $82.00 (flowers to Mrs. Gregg; telephone; and purchase of early numbers of the QUARTERLY, where we found that they could be advantageously secured). So our total disbursements were $3,410.53, as against $3,368.63 last year.

Expenses are, as is usually the case in our healthy days, three or four hundred dollars more

than our receipts. Apparently that is continuously possible,—by what method of financing I have not yet discovered ! (It would be invaluable to us in our personal affairs.) We started with a balance of $789.91, and we close with a balance of $508.10. That is on deposit. Those are our assets. Against them we have to put the dues for the current year which have been paid in advance—$104.00—and the difference, the excess of Assets over Liabilities, with which we start the new fiscal year, amounts to $404.10. This will be just about wiped out by the next Convention, if we run at the same rate as now.

Upon motion duly seconded, it was voted that the report of the Treasurer be accepted with thanks, and Professor Mitchell resumed the Chair and called for the report of the Committee on Nominations and Election of Officers.

Report of the Committee on Nominations and Election of Officers

Mr. Johnston: The Committee on Nominations and Election of Officers recommends that the members of the Executive Committee whose terms of office now expire, Judge McBride of Indianapolis and Colonel Knoff of Oslo, Norway, be re-elected; and, further, that the Treasurer and Assistant Treasurer and the Secretary and Assistant Secretary be re-elected for the coming year.

It was moved, seconded and voted that the report of the Committee be adopted, and that the Secretary be instructed to cast one ballot for the nominees. This was done, and the nominees were declared elected.

The Chairman: This completes the business of the morning session. Certain members of the New York Branch hope very much that our visiting members from out of town, who have not already made other plans, will take lunch with them. Dr. Clark, Mr. Woodbridge, Mr. Perkins, Mr. Saxe, and Mr. Auchincloss have specially requested the pleasure of serving as hosts, and Miss Perkins, Mrs. Bell, Miss Lewis, Miss Wood and Miss Dodge as hostesses.

After various announcements, a motion to adjourn was called for, and the Convention adjourned until 2:30 p.m.

Afternoon Session

The afternoon session opened with the report of the Committee on Letters of Greeting.

Report of the Committee on Letters of Greeting

Dr. Keightley, as Chairman of the Committee, announced that there were greetings. letters and cables from most of the countries of Europe. He read first a letter from Colonel Knoff of Norway, a member of the Executive Committee, then a cablegram sent to Mrs. Griscom for transmission to the Convention, conveying greetings from Mrs. Graves and Mrs. and Miss Bagnell. Commenting on the letters from Branches in England, Dr. Keightley said that the psychic propaganda of Mrs. Besant, of which Mr. Hargrove had spoken earlier, pressed heavily on our English members, since such activities inevitably attract the attention and mislead numbers of people who otherwise might have been interested in the realities and truths of Theosophy. The greetings from European Branches and members were also a reminder that they endeavour to meet at the same hour that the Convention is held in New York, "in order that they may share in the light which is shed upon us all."

Dr. Clark then presented the Letters of Greeting which had been received from North and South America, reading first a letter from the Venezuela Branch, which, in common with various other Branches on this continent, was meeting at the time of the Convention. These letters, he said, like those from Europe, made mention of the impulse received from the Theosophical Convention of 1925.

The Chairman: It is a matter of regret to all of us that the writers of certain of those letters could not have been here to give their greetings in person,—from Denver, we had hoped to see Miss Evans, and from Toronto, Mr. Harris, but in each case illness prevented. We

are fortunate, however, in having representatives from other Branches here in person, and from them we shall hope to hear later.

It was moved, seconded and voted that the report of the Committee on Letters of Greeting be accepted, that the Committee be discharged with thanks, and that Mr. Johnston be requested to reply to the letters in the name of the Convention, expressing our very hearty thanks and appreciation. The Chairman then called for the report of the Committee on Resolutions.

Report of the Committee on Resolutions

Mr. Hargrove: Your Committee would ask first your approval of the following resolutions:

1. That Mr. Johnston be requested to reply to the Letters of Greeting.
2. That the Convention requests and authorizes visits of officers of the Society to Branches.
3. That the thanks of the Convention be expressed to the New York Branch for its hospitality, and for the use of the room in which the Convention is held.

The Chairman placed these three resolutions before the Convention, expressing regret that the usual seconder of one of them—Mrs. Gitt of Washington—was not present, and they were passed by unanimous vote.

Mr. Hargrove: The fourth resolution we shall have to explain. I must begin by reading to you a letter that has been received by the Secretary of The Theosophical Society from a member in Germany. It reads as follows:

"As you know, the three Berlin Study Classes, in relation to the Parent Society, are not regarded as Branches of the Parent Society (Branches of the T. S. in New York); they are never mentioned in the above sense in the Convention Reports. I should be glad to know:

"1. On what conditions German Study Classes receive permission to form a Branch of the Parent Society? (Foundation for a Branch of the T. S. in New York).

"2. How should the leaders of Study Classes act with regard to applicants for membership?

"Should one say to these applicants, that the Study Classes cannot accept Members of The Theosophical Society, because the Study Classes themselves have no standing as Branches, or should one direct these applicants to the Parent Society in New York?

"The German Members would be very grateful to you for an answer without reserve. Would you have the kindness to bring this matter up for discussion at this year's Convention, and urge that an answer for us to these questions, so far as it cannot be given personally, should be included in the Convention Report in the Quarterly, in clear terms that cannot be misunderstood."

The answer to the second question is very simple—the question of what should be done in the case of applicants for membership—because the Constitution and By-Laws of the Society clearly state what should be done. There are members-at-large in Germany at the present time. If any application be received from a non-member, that application may—if they approve of the applicant—be endorsed by two of the members now in Germany (that is to say, other members-at-large), and should be forwarded to Headquarters in New York, in the regular way, as provided for in By-Law 20:

"Applicants for membership-at-large shall present such application to the Headquarters of the Society at New York," and "Any person being in sympathy with the First Object of the Society and willing to abide by its rules shall submit an application in writing, according to the forms provided by the Executive Committee, signed by himself and countersigned by two members of the Society." In other words, there exists a perfectly simple means, such as is used all the time in this country, for the admission of new members.

When it comes to the question of the Executive Committee issuing a charter for a new Branch in Germany, the matter is so important and requires such considered expression, that I thought it would be best to write a statement—not very long—which the other members of the Committee on Resolutions have read and approved. This is as follows:

Before the war, there were, in Germany, Branches of The Theosophical Society and many German members. As soon as the United States entered the war, all communication between Headquarters in New York and these German Branches and members, ceased. After the armistice, the majority of these German members separated themselves from the Movement (they were formally expelled from the Society at the Convention held in New York in 1920) and formed some sort of organization of their own, proclaiming that Germany had been in the right throughout the war, and that the Executive Committee of The Theosophical Society, and the THEOSOPHICAL QUARTERLY in particular, by their condemnation of German methods and their unqualified support of the Allied cause, had ceased to represent the spirit and purpose of Theosophy. A minority of German members came to an opposite conclusion, admitting that their country had been in the wrong, and protesting their desire to atone for this wrong-doing so far as might lie in their power. Many former members among this minority have devoted themselves continuously from that time, often at great personal sacrifice and at grave risk, to an effort to enlighten their fellow-countrymen by bringing home to them the facts which most Germans ignore, and the principles which Germany as a nation outraged. These members deserve the highest praise for their ability to see the truth, in spite of their nationality, and for the fidelity, loyalty and courage with which they have laboured.

It is unfortunate that they have not worked in harmony together,—although that has no immediate bearing upon our problem. There are three separate Study Classes in Berlin, and it might be argued that it would not be fair to grant a Charter to one Class, and not to the others. But we do not think that the problem should be met on any such grounds. We think it should be dealt with fundamentally, and with full recognition of the principles involved.

That which the world forgets, The Theosophical Society must remember. The world, from a short-sighted sense of expediency, chooses to shut its eyes to the fact that Germany as a nation is exactly the same Germany that invaded Belgium and France in 1914. The world chooses to forget that Germany then, and throughout the war, revealed herself as devoid of honour, devoid of principle, and as actuated by motives which reflect those of the Black Lodge. She declared herself to be ruthless; she proved herself ruthless. And at no time has she officially or otherwise even claimed to be repentant. That is the point: she has never admitted that she was in the wrong; she has never expressed sorrow for the unspeakable evils she perpetrated.

No one can dispute that fact.

And the principle is equally clear: "If thy brother trespass against thee, rebuke him; and *if he repent*, forgive him."

Germany, in the eyes of all clear-thinking men, who base their conduct on divine law rather than upon sentimentality or upon what they mistakenly construe as business expediency,—Germany as a nation remains an outcast among nations.

Members of the Society in Germany—German members—are a part of the German nation and share its Karma. Always and everywhere it is the comparatively innocent who suffer for the more guilty. Further than that, the more complete the sense of guilt, the more willing is the individual to suffer for the guilty who are unrepentant. If there be resentment when the truth is brought home to him; if he feel that he suffers unjustly for the sins of his past or for the sins of his countrymen,—that man's repentance is of the lips and not of the heart. If we do not know this from our own experience, and from our daily contact with the world, we have lived in vain.

Should this Convention instruct or request the Executive Committee to issue, through its Chairman, a Charter for a German Branch, thus permitting official representation at our Conventions, we should in fact be recognizing Germany as on a parity with other nations; we should be violating divine law; we should be doing as the world has done; we should betray our principles and our trust. We are responsible in this matter to the Founders of the Society, and, being permitted to see the Light, must obey it.

Individual German members we may honour, respect,—and pity: for their Karma indeed is heavy, their burden, I should think, almost intolerable. But the Society does not consist

of individuals; its Constitution and By-Laws provide that it consists of Branches; and we can return only one answer when asked to incorporate in the body of the Society a Branch thus unfortunately tainted: and that is, *No.*

Therefore, on behalf of the Committee on Resolutions, I beg to move:

Be it resolved, that the letter from a German member to the Secretary of The Theosophical Society be referred to the Executive Committee for reply on the basis of the principles outlined by the Committee on Resolutions.

I do not see that it should be necessary to add anything to that statement, except, perhaps, to emphasize one point,—namely, that the Committee on Resolutions, after conference with members of the Executive Committee and others, is asking that you should take a stand which is the exact opposite of the stand now being taken (and that has been taken for some time past) by the so-called civilized nations of the world. It is asking you, as representing The Theosophical Society, in effect to declare that the attitude of the British Government, of the present French Government, of the United States Government, is wrong; is asking you to take a stand which we believe to be based upon theosophical principles—of which those governments, unfortunately, are totally ignorant—and is asking you to deny that request from a German member simply and solely on grounds of right, regardless of what some might believe to be a sense of expediency. That is the recommendation of your Committee, but in the very nature of things it is a recommendation in regard to which all or some of you may wish to express strong opinions.

THE CHAIRMAN: You have all heard the resolution proposed by the Committee on Resolutions,—that this letter be referred to the Executive Committee for reply on the basis of the principles outlined by the Committee on Resolutions. The question is before you for such action as you may choose to take.

MR. WOODBRIDGE: In seconding the adoption of the resolution, I have a very strong sense of awe and almost of fear, because I go back to the time when this Convention took an attitude toward the great war which was directly contrary to that of the ruling powers of America, and against its prevalent public opinion. I have watched, with increasing awe, the results that, as any thinking person may see, have followed the significant actions that have been taken by our Conventions. So in seconding the motion to adopt the resolution, I feel like adding a prayer that like results may follow our action to-day. The world may neither know nor believe that Masters use the T. S. to help the souls of men, but we, who know and believe this, must have a heavy sense of responsibility—which means that we must go hence with renewed inspiration to play our parts superbly well, through all our duties, no matter how humble they may be.

MR. MITCHELL: I should like to express my own personal gratitude to the Committee on Resolutions for having introduced this resolution, and for giving us an opportunity to take some action which may help to relieve the sense of shame that so many of us have felt over the failure of the United States Government to recognize the principles on which that resolution is based. There stands the condonation of the action of Germany by England, and by the United States; also the bill before Congress under which the United States Government will take over and pay the German war claims; also the action of this Government in relieving Germany from all indemnity claims and at the same time demanding from France all that we can get: all this is something that we must have blushed over, time and again. We see this country throwing its weight on the side of disarmament, and for the evacuation of that part of Germany which is still occupied by the French army,—action after action has been taken in this country, looking toward complete obliteration of all memory of Germany's guilt. We have been helpless under it. There has been nothing that we could do to protest effectively. Here and there someone has spoken of the gross injustice of trying to collect, from our Allies in the war, money they spent for munitions that were needed, in large part, because we were unprepared and unable to bear our share of the common burden. Most of those debts were contracted in 1917, when we had no army in the field because we had shut our eyes to the facts in 1916. England and France gave their soldiers' lives for our cause, and now we want to

collect money from them for it! It is exactly the same forgetfulness that is condemned by this resolution. So I should like again to express my sincere gratitude for this opportunity to vote for it.

MR. SAXE: We see the dire effects which a total lack of understanding of theosophical principles has had on the German situation, both before and since the armistice was signed,—and it seems to me that this resolution shows true consideration for the German members themselves. As has been pointed out, they must be having a terrifically hard time to see straight. I believe that if we were to follow a different course and were to authorize the chartering of a Branch in Germany, it would be a real detriment to them.

DR. CLARK: Something was said this morning about the salvation of humanity resting with The Theosophical Society. This resolution seems an effort—the only effort that I can see being made—to keep humanity's eyes open to the danger that lies, not *ahead* of it, but right around it. How do we think civilization comes into being? You cannot press a button and have civilization issue out of a tube. It requires centuries and centuries of effort and sacrifice to produce it. What we can see of the course of Germany for many years past, has been directly against civilization, directly against the White Lodge, which we believe sponsors civilization. The world does not wish to be disturbed by having to keep on guard against dangers; if dangers exist, it prefers to close its eyes to them. That is what the world has done in regard to Germany. In this resolution The Theosophical Society says to the world, "Don't you know that your very life is at stake? Keep your eyes open. See the evil that is threatening your very existence."

After opportunity had been given for further discussion of the question, the foregoing resolution was put to the vote and unanimously carried. Further report from the Committee on Resolutions was then asked for by the Chair.

MR. HARGROVE: I hope very much that if any member or delegate had felt hesitation over the passing of that resolution he would have expressed it. I realize that the overwhelming feeling was in favour of it, but it would be lamentable indeed if, at a Convention of The Theosophical Society, different views could not freely be expressed. Our Convention should be an opportunity for discussion, for real consideration. I should like you to know, in any case, that those who did speak in favour of the resolution had not had the slightest intimation that it was going to be brought up.

There are two or three other matters that the Committee feels it ought to say something about. It is the duty of the Committee on Resolutions to pick up the "bits" left over from the morning session of the Convention, and there is usually an opportunity during the lunch hour for a rather free expression of opinion in regard to one thing or another that may have been said at that session! Among other things, I want to anticipate a question that a particular friend of mine is almost certain to think of. If he has not thought of it already, he will before supper time this evening! It is, that one speaker having said this morning that the Black Lodge is intelligent; the same speaker having said, "Let us pray for brains, for if we pray for them, we may work for them," and also having said that intelligence depends upon goodness,—did not his statements involve a contradiction? The reconciliation lies in the fact that there are grades of intelligence. We all know that evil men can be intelligent up to a certain point, can be very crafty up to a certain point, but that wisdom, intelligence of the higher kind, can only exist as the fruit of self-sacrifice, as one of the fruits of the spirit. Wisdom needs breadth of base. It is no use for something to come down from above—and wisdom does come down from above—unless there be sufficient breadth of base to receive it when it gets here. We must supply that breadth of base by means of study, effort to understand, reflection.

Having disposed of that hypothetical misunderstanding, permit the Committee to attempt to remove another. All of us suffer at times from incoherence, or from the assumption that we are being perfectly lucid when actually the effect produced on others is a condition of bewilderment. There were one or more speakers who thought they were being lucid, who were told after the morning session was over that what they had said was fine, except that it was utterly incomprehensible to most people. Someone said it must be horrible for the Christian

Master to hear himself spoken of at a meeting of The Theosophical Society as *the* Master—as if there were only one Master. It was suggested afterward that, in addition to making the sweeping statement, the reason for it needed to be explained. The trouble is, I do not know how to do it. It seems to me to be perfectly obvious. Suppose, for instance, that you have a group of men, a foot ball team. There are foot ball teams, I assume, where each individual member wants to shine as the star player; but think for a moment of a different kind of team, a *real* team. Can you not see them work for one another, admire each other more than they do themselves, want to give credit to each other instead of to themselves? Granting that the Lodge is the Lodge of Masters, the desire of each necessarily must be, not that he shall receive the glory, but that it shall be given to others rather than to himself. To be singled out as the greatest among them would be unspeakable from a Master's standpoint. If it is not clear, it ought to be! It is one thing in a church which exists in the name of a particular Master and which recognizes no other Master, to speak of *the* Master, because in that church there *is* only one Master for all practical purposes, and in any case so far as that congregation knows anything about it. But in The Theosophical Society it is totally different. The Society was founded by Masters, by the Lodge, and each Master is working for the Lodge. It is a family matter; and to treat one Master as if he alone were responsible would be, in his eyes, the worst kind of reflection upon himself.

There was another point that was not as clear as it might have been. We should make a mistake (and it is a mistake that has often been made) if, looking back over the history of the past—not merely to 1875 but over preceding centuries of effort by the Lodge—we were to limit our search and our study to religious movements. We must not permit ourselves to take a narrow view of the Lodge or of its activities. If we are seeking for manifestations in the past of what you might think of as the Theosophical Movement, we should look at literature, at art, at science, in all ages, for expressions of the Lodge spirit and its direct action in the world, for the Lodge uses all possible agencies and means, and whatever can possibly affect the character of man is its immediate concern. All really great literature is written in an astral cipher, whether the writer was fully aware of it or not, and in that sense has been inspired. Ideally speaking, we ought to be so well informed in these respects that a discussion of some such book as that of Miguel Asin, on Islam and the Divine Comedy, recently published, would thrill this Convention: did Dante derive the Divine Comedy from certain Sufi writings, or did both receive their inspiration directly from the same source? Whatever the answer may be, we should look to the Lodge for the inspiration in the writings of the great Sufi mystics just as in the Divine Comedy. The source ultimately is the same, no matter through what channels it may reach the transcriber.

We should understand these things. We should so broaden our minds that there is no corner of human life or human activity that does not concern us. That is the ideal. If we cannot live up to it, let us at least keep that ideal alive. Our actual ignorance should incline us all the more to keep it alive, and to insist that the theosophical ideal is nothing short of omniscience. Meanwhile, no matter how decrepit we may feel or may be, we should continue to study.

It would be impossible at these Conventions to say all that we have in our hearts to say. It is always our greatest pleasure to hear from the delegates—the living delegates—but let us also think of other delegates. Mr. González Jiménez brought with him from Venezuela, two pictures, one of Mr. Dominguez Acosta and the other of Mr. Benzo,—both of them as of the past, and yet of course of the present as well. Let us think of them. Then let us think of Mr. Julin who is responsible for so much that exists to-day, in Sweden, of theosophical effort and of theosophical understanding,—who died last year; of Mrs. Gregg also, our former secretary, so old a worker and so well beloved by all of us. Then there is Mrs. Binks, who laboured faithfully for over thirty years in the north of England, and who died in February. Not as if they were dead, but as companions, let us call to mind H. P. B., Judge, Jasper Niemand (otherwise Julia Keightley), Miss Hillard, General Ludlow,—Mr. Griscom goes without saying. Who else? There are so many whose names are known to all of you, whose lives were known to some of you; but even those who know them only by name may here and

now join them in spirit. Therefore, the Theosophical Convention is not merely a meeting of embodied delegates; it is a meeting with the great ones of the past, the past and the present being at one in these moments when we are lifted out of ourselves into the world of reality, when we are lifted to their plane,—not only those who have been active in The Theosophical Society, but those who gave themselves to the same work century after century in the past. And so it is that we have the privilege of meeting with them and of feeling ourselves to be in their presence, no matter how unworthy we must know ourselves to be. We have that great support, that marvellous friendship,—the knowledge that, if they could, they would strengthen our hearts, would enlarge our minds, would give us all that they acquired of wisdom, of understanding, of the spirit of sacrifice and of service. Sometimes it may seem that Masters are too far off, too remote; that they are so great that they are utterly beyond us. In that case, let us think of those less than Masters, of their chêlas, of disciples of varying degree, of some no greater than ourselves whom we can think of as fighting side by side with us, having met with exactly the same trials, exactly the same difficulties, with no better weapons to meet them than those that we possess. Even the unattached member, who seems to be alone, far off,—let him also remember in his hour of trial, that he is not really alone; that what he does affects us just as it affects those who laboured in the past and therefore labour in the present. We are, in that sense, utterly at one.

It is a great responsibility, but no one who accepts it can any longer find life dull or boresome. If he be an understanding member of The Theosophical Society, every incident in history acquires a new meaning; every book he reads leads him to a new light; every acquaintance he makes reveals to him a new aspect of the Oversoul. Then, when he makes the acquaintance of a fellow member of the Society, he may wonder where, when, he has met that soul before, when did he fight with him, side by side, as he is fighting with him, for him, to-day. That is one phase of the meaning of membership, and it is to reinforce our understanding of it and our feeling for it that these Conventions are held.

THE CHAIRMAN: The report of the Committee on Resolutions is before us. I doubt whether it has picked up all of those possible loose ends of misunderstanding which may exist, but it has swept together some. Is there any further action required upon the report of the Committee?

Mr. Hargrove having replied in the negative, the Chairman announced that the Committee would be left in existence on the chance of being of service later, its official discharge to take place at the close of the Convention.

THE CHAIRMAN: We come now to our opportunity to hear personally from the delegates of Branches, from visiting members-at-large, from the members of our own New York Branch,—from all the members present. The Chairman very much hopes that you will not wait to be called upon. He is charged with the duty of enabling the Convention to hear from members, and he wants to fulfil that duty, but he also wants you to share i with him. Therefore, please speak without being called upon, and as the time is limited, we ask that the speeches be not more than ten minutes in length.

MISS HOHNSTEDT: As to the work of our Cincinnati Branch, the Chairman is here and will report on that better than I can. Our class for the study of the *Secret Doctrine* has met every two weeks, and has aroused much interest. I asked several of the newer members of the Branch for their impressions of what had been done in our meetings during the winter—and their replies showed their enthusiasm. One of them would "gladly have gone many miles to hear the discussions," had that been necessary. Another said the *Secret Doctrine* shows the way to the Father's home, and the Slokas are the stations on the way, where one can find a little rest and learn one's way about.

MR. A. GONZÁLEZ JIMÉNEZ (who spoke in French): You have heard read the written report sent by the Venezuela Branch. From the reports sent in previous years and from the articles in the magazine *El Teósofo*, you know that the Theosophical Movement took root in Venezuela before the Boston Convention, in 1895, and, withstanding all crises, has been ever loyal to the purpose of the Movement, and also has never separated from its vehicle, The Theosophical Society. For this we feel boundless gratitude to Benzo and Dominguez Acosta, whose

pictures you see here. Now it is for us to continue the work of these two brave companions, who were two true heroes. But it is not so much a question of what has been done as of what there is to be done: before us lies our duty—which is also our opportunity. [The Secretaries regret their inability to expand this brief resumé of his remarks which Mr. González was kind enough to write out, afterwards, at their request. As he spoke in French, they hesitate to quote him verbally, but they wish to add that he drew an inspiriting picture of members in his Branch, impressed with a sense of their great mission, very much alone in their efforts, but feeling their responsibility so keenly that to strive and work to the uttermost was a self-imposed necessity.]

THE CHAIRMAN: I have here a letter from the President of the Venezuela Branch, speaking of their great pleasure in being able to be personally represented. I know that we can answer that we too have had great pleasure in their ability to be thus represented at our Convention. May we now ask Mr. Herman Hohnstedt, to complete Miss Hohnstedt's account of the work of the Cincinnati Branch?

MR. HOHNSTEDT: In coming to this Convention, a certain word in a recent issue of The QUARTERLY is central in my mind, and that is the word "steam-roller." The steam-roller is in operation. We perhaps do not realize it, but we are being steam-rollered all the time. We are being flattened out. Most of the time we are being steam-rollered by glamour. It makes a frontal attack because we are weak. When the spirit steam-rollers us, it envelops us gradually, charmingly. Our own personal likes and dislikes disappear; our personality is flattened. This Convention and this Movement are bigger than any of us. With the intellectual dishonesty that is now in the world, if our civilization is to continue, we must flatten ourselves out and forget our own personal likes and dislikes. We must lend our aid to an organized movement of this kind; otherwise we are lost. I am attending this Convention in this spirit, and I hope to go away in this spirit.

The Cincinnati Branch of The Theosophical Society is coming to the end of this year's series of lectures and study classes. In the history of the Branch, I think there has never before been so much enthusiasm and so much desire to live the life. We have a demand from the new members to continue our study classes into the summer months. They cannot let go, and I think we shall have to acquiesce.

MISS RICHMOND: I have a brief message from the Branch in Los Angeles. They asked me to give you their love and their greetings. They have many new members. Last Sunday they gave what they called a "Convention talk." Mr. Box read the article entitled "Fifty Years," from the January QUARTERLY, and all the older members talked about what the Convention has been to them, and to all the individuals concerned, and to the world at large.

MR. ELWING: I have been living very much alone, way down in the South, and from there have observed the Conventions, year after year. In my imagination, I pictured a large auditorium, a platform and speakers, and an audience of strangers. I find a part of my picture, though the auditorium is not so big as I expected. But the audience! there are faces I never saw before, voices I never heard before, but among them all there is not one stranger. On every face is written the same purpose, the same ideals, and the same unflinching will. Never have I been so impressed with the thought of what a real living brotherhood actually means.

To each one of you, as a memento of our meeting, I have a little amulet to offer. It is not a costly one, but plain and simple, framed only in the blue steel of the Swedish land: In the year 1719, Sweden was convulsed in a great and unsuccessful war. Her army had been captured or routed. Her forts had fallen one by one. On the Baltic Sea, one small fort by the name of Libau was still holding on, against an overwhelming army. There was not the least hope of help by land or sea. The wife and children of the Swedish commander were prisoners in the Russian camp. One day, the prisoners were brought forth to the gates of the fort, and the Swedish commander was given the choice of surrendering the fort or seeing his loved ones hanged. His reply was, "My wife and children belong to God and are under His protection: the fort belongs to my King and is under my protection. I will not surrender." The Russian commander, much as he desired victory, was not to be outdone in noblesse. He released the prisoners.

Why was the grace of such great trial bestowed upon the Swedish commander? Where did he obtain the strength to meet the trial? History does not tell, but the deed remains, and the deed is the amulet I offer you. It is plain and simple, framed in the blue Swedish steel. Like all other amulets, it will work if we trust in it.

MR. WOODBRIDGE: May I ask if it was not Mr. Elwing who designed some of our book covers and other similar things?

THE CHAIRMAN: Yes, and we are his debtors in other ways as well, as it was he who executed the seal of the Society which hangs here.

DR. TORREY: Two years ago we who were at Convention were privileged to hear an address on the nucleus of the cell. It was pointed out to us that the nucleus presides over the cell, rejects those things which are not in consonance with its life, and assimilates those things which are useful. Let us bear in mind the fact that the individual is supposed to be more or less of a nucleus in the community in which he lives. Then there is another point regarding the nucleus, which was not mentioned at that Convention, because science had not then discovered it. During this last year, two Dutch biologists report that the nucleus of a cell gives out energy, and that this energy has the power of stimulating other nuclei, in plants or animals, into activity.

We have been told that a disciple, moving down the streets of a city, can influence it immensely by his own rejection of evil. In this we have an illustration of the rejective power of the nucleus. Furthermore, we have all read that parable of a Master and a disciple who went up on a mountainside and looked down into the valley. At first all the valley was dark. Then a tiny light appeared, and from this another and another came into being, till, throughout the valley, light spoke to light. I am inclined to think that there is a close analogy between the recently discovered power of the physical nucleus and this creative power of the individual disciple.

MR. WOODBRIDGE: It occurs to me that some of us might go away wondering what the difference is between Mr. Hargrove's statement about our debts to the cohorts of the past *who are still with us*, and his condemnation of the psychism in the Adyar Society. In this connection, I recall my son's once coming to me, and asking how much time there is between midnight, the end of yesterday and midnight, the beginning of to-day. We finally worked it out that there is no time difference at all. Exactly the same thing is true of the point of departure where two opposites, like the two I have mentioned, start from each other. We probably can understand little of the distinctions drawn here to-day, if that point of division, that spot where two forces start in opposite directions, is beyond our comprehension. One of my friends once said in this room, that the best way to get the devil behind you is to turn your back on him. That is just the way to deal with any apparent contradiction in the two statements to which I have referred,—until further experience in the Movement clearly shows the justification for them. The great distinction between our Movement and the Adyar Society is disclosed, however, by the use of that test which the Master K. H. applied to purity of intent: without a "shadow of a desire for self-benefit or a tendency to do injustice."

MR. MITCHELL: I should much rather hear from the visiting delegates than speak, but I should probably explode if the Convention closed without expressing my own deep gratitude for being here. That is one thing that somehow *has* to be said in the course of the Convention. There is another thing that I know we all want to do, and that is to impress as deeply as we can on our minds the things that have been said, so that we can be using them and thinking about them before we get the wonderful report that comes out in the QUARTERLY in July.

Going back to the statements made this morning; the feeling that they produce is of our enormous responsibility. Take what the Chairman said about the window that opens into the spiritual world, the window that we are looking through. That window, the world does not see and has not got. It does not know that there is a spiritual world. In so many cases, it has no vision of an ideal. It does not even know that there is an ideal or a purpose for which it can work,—hence the feeling of futility, of loneliness.

I was looking around, this afternoon, at this room, and thought of its opposite, of an Arab mud hut in Egypt, with no windows, dirty, hot, dark, disagreeable. I thought of that as a

picture of ourselves—that is, of much of our average consciousness. This room, in contrast, with its beauty, its flowers, its colour and so on, may be regarded as a symbol of the difference that the vision of the ideal can make in the life of every one who has it.

We may think of ourselves as a man in the desert, given a pail of water to take to his comrades, who perhaps, are dying of thirst a few miles beyond him. Surely he does not waste a drop of it. What do we do with the light given us to take to those in the world who, spiritually, are dying of thirst for lack of it? How much of it do we let go to waste or fritter away? It is the light of the world, the joy of men's hearts, if they could only see it,—the light that comes down from above.

Then, we were told we must get brains; that appalled me at first. How are we going to get brains, how develop them, without waiting for another life to have them born in us? Then I thought that perhaps that was not what was meant. The simile came to me of a great sculptor who could get no clay for his work although there were hundreds, let us say, of little clay images all around him that had been very badly modelled by others, but which they would not permit him to change or to use. So with our minds. They are so filled with images we have put there, that there is no room for anything else. We clear a little bit of space—take, perhaps, one of these misshapen images, break it up into bits and leave the bits for the high gods to make into a thing of beauty. And they *do* turn it into a thing of beauty. We all know that we have been given ideals of wonderful beauty. No one can hear of Theosophy without a sense of the marvellous beauty of its ideals. Yet we hang on to the wretched little images that we have had all these years,—because we *have* had them all these years. So much would be accomplished if we would go through our minds, take many of our images, and break them up—asking ourselves, what is the reason for holding to this? Is it laziness, or prejudice, or habit? Can I make it into plastic material and trust the high gods to mould it, or must its place continue to be occupied by something that I have had all these years and am not willing to give up, rejecting the new because it does not harmonize with what I may be clinging to? All we have to do is to clear a space and let the light in. That light will create brains for us. As a first step, I suggest that we go back and read over the back numbers of the QUARTERLY.

MR. DANNER: I am very sure the hearts of all the delegates were as sympathetically touched this morning as was my own, with the words of welcome to which we listened. That is one thing that brings us here each year, the knowledge that throughout the year, from one Convention to another, the hearts and hands of the older members and of the New York Branch have been held out to us to help, sustain, and guide us. It is also a pleasure to look into the faces of a group of people so different from those one sees in the gatherings of other organizations; to come where great objectives are considered, and where we are all welded together.

Two things were touched upon this morning that I should like to refer to again because they appealed to me. One was the "Letters to Students"—there is one letter especially that I carry with me daily. Another was the reference to the journey that is to be made to this side of the ocean very soon,—that disturbing element. It is not going to require the proposed tour to ring down the curtain on that drama, I believe.

Two years ago I mentioned a spark that was burning in Pittsburgh. You know you cannot always see the sparks there, because of the smoke, but there was one spark that the smoke could not obliterate. Last year I was able to speak of a tiny blaze, a little light that was developing from that spark. To-day I can safely say not only that the light is still burning, but that it is brighter. If Mr. Hargrove had not already proposed the usual resolution of thanks, I should have been glad to make one, including in it not only our heartfelt gratitude to the New York Branch for its cordial and sincere reception of the delegates, but also our thanks to every one of the older members and to the New York Branch for the help of the past year, and also to the QUARTERLY and everyone who has contributed to it. We are going home, resolved to use the same brains! but to use them differently and better, and to put something more back of them, looking forward to another happy reunion, one year hence.

MRS. ROSE: Mrs. Regan has asked me to report for Hope Branch. We have all attended our meetings twice a month, in the evening, and also our Study Class, where the notes of the New York Branch meetings have been used. As a little family, we have, perhaps, drawn

closer together; certainly there is no lack of interest or of loyalty. When it comes to the matter of Convention, I can speak very definitely about our feeling. Someone said once that this is Home, and I think it is, for us all. I recall having read statements to the effect that we are "worms," and other comparisons not at all flattering. At the time I did not like it, but to-day I agree—I can only say that the fact of our being here shows there is hope for the worms.

Miss Henry: What has been said to-day reminds me of a visit to the Scottish Rite Temple in Washington, where there is a memorial room to one of their honoured members, who had been a successful lawyer and a General in the Civil War. When he was sixty-five years old, he acquired a knowledge of Sanscrit, and then translated and transcribed in beautiful long-hand countless pages of the sacred writings of India. These were bound in substantial volumes, and occupied a bookcase of no small dimensions. His inexhaustible spirit recalled to me the cry of St. Augustine: "Thou madest us for Thyself, and our heart is restless until it repose in Thee." I feel that that is a theosophical ideal.

Mr. Dower: On entering the room I was struck by the bust of Mr. Judge. My mind goes back nearly thirty years, to the time when I met him through my brother, who was in New York at that time. Mr. Judge asked him to make a promise that, on returning to Syracuse, he would start a Branch; he did so, and that Branch has been going on, more or less, ever since,—although maybe Headquarters does not hear much from Syracuse. I am a great believer in individual work, and what can be accomplished by it.

Mrs. Gordon: While I am always glad to speak for the Middletown Branch, it is many years since I have been personally in touch with it. Last summer, while visiting in Ohio, I met many of the Branch members, and found them loyal and true. Mr. and Mrs. Roberts are still the guiding spirits. Mr. Roberts writes me that the Branch meetings have been very interesting; their membership has almost doubled in the past year and there is much devotion among the new members. They are all delighted that the link there, which some have worked so hard to keep unbroken, is being strengthened.

Mrs. Field: Occasionally, when I am asked to what church I belong, I reply that I was born in the Episcopal Church, but have wandered considerably. To-day I have had a second birth—I have been born into The Theosophical Society. Here it feels like home. During the period of gestation, before this second birth, I have been fed with the theosophical principles expressed through the Quarterly. They have met my every need, and as far as in me lies, I wish to be loyal to those principles, to the Quarterly, and to the Masters who founded this work.

Dr. Clark: I should like to sound again the note of gratitude, on which Mr. Mitchell touched. We speak of the Theosophical Movement, how great it is, how blessed we are to have part in it. I find it helpful sometimes to compare it with some of the great movements in the past. Let us look back at the fifteenth century, when the knowledge of the ancient world came more vividly to men. How eager they were to find bits of the old literature,—there was so little of it. They knew that wherever there had been a monastery they might find a piece of parchment with some Latin words written on it. So they would travel days and nights to reach one, and when there, they did not hesitate to pry up great stones, because even under those there might be a piece of parchment, bearing precious words. We also are students,—students of old literatures and civilizations, but we have not had to work as the students of the Renaissance did. It has all been brought to us, placed right in our hands. What does that mean to us?

Or take again, at the same period, the effort to find a sea passage to India,—when the Portuguese sailors ventured, little by little, down the forbidding coast of Africa. There might be a far off India; they might be able to reach it, but the terrors of the physical unknown lay before them. We, likewise, have set out on a journey, but the sea has been charted; there are lighthouses all along it, warning of dangers and showing what the course should be. How great our responsibilities! How great our gratitude!

Mr. Perkins: I want to say again what Dr. Clark has just said, only in different words. We have all been feeling this morning and again this afternoon, that we have a real and very immediate responsibility as members of The Theosophical Society. We know that this responsibility must be thought out and put into action.

Not many weeks ago a group of American sculptors appealed to the architect of the new Cathedral of St. John the Divine, protesting against his bringing over to this country sculptors from England and from France to carve statues for embellishing the cathedral. They said: we certainly can do this work just as well as foreigners; turn it over to us American sculptors; let us do it in our own way, and we will do it infinitely better. But Mr. Cram simply replied: Gentlemen, as sculptors there is no question of your talent or of your good-will, but you are not "Gothic minded"; we must have Gothic minded sculptors to do the work on this great cathedral. If Mr. Cram had spoken more freely, he would perhaps have said: Gentlemen, with all your ability as sculptors, you are neither Gothic minded nor cathedral minded.

We feel this afternoon that membership in The Theosophical Society demands from each one of us something far bigger than our little personal selves can do—we must become cathedral minded. We are responsible for this great Theosophic edifice, designed by the Masters no one knows how many aeons ago; the foundations were laid by representatives of the Lodge in past centuries; in this century the building was carried forward by our great leaders, Madame Blavatsky, Mr. Judge, Mr. Griscom, and all the others—we all have their names in our minds and in our hearts—we look to them and know what it is to be cathedral minded.

When we think of cathedrals as they were built in the Middle Ages, we know that those capable workmen did not go mooning around, talking about how important it was that cathedrals should be built. No; most of them had little jobs to be done, like our little jobs, day by day. But they lived there in the shadow of the great cathedral, a whole colony of them —the stone-cutters, the sculptors, the bell-founders, the stained glass window people—and the spirit of a great adventure in stone became a part of their spirit. Think of the children who were fortunate enough to be born there, knowing in their bones that cathedrals can be built by very ordinary people like themselves, but that they must be made enduring and very beautiful.

In this great temple of ours, The Theosophical Society, now building for the future of mankind, each one of us to-day, just because we are members of the Society, is carrying a very real and a splendid burden of responsibility, no matter how small we may be, for the loftier the edifice, the more important it is that every bit of stone and brick and cement shall be put in honestly. All of the lofty and beautiful structure above will rest on the plain, uninteresting lower courses which are being laid now. As we go out from this Convention, feeling that we must grow to a new measure of understanding (as we were plainly told), feeling that we must open ourselves to a bigger realization of golden opportunity, I hope we may go in the spirit of the old cathedral builders, who knew how to drop the trowel and pick up the sword, that we may go as glad and obedient workmen; that we may go as warriors uncompromising.

Miss Manning: First of all, I should like to extend to the Convention most cordial greetings from my father, who was unable to get here. As for myself, those of you who have come often, know just how I feel,—that I am overwhelmed with the welcome given to us this morning and with the messages we have heard here. I can understand now the glow with which our Cincinnati members have come back from Conventions, and the enthusiasm with which they always start work again. For some time past I have been away from home and I have felt the loss of our Branch meetings. Coming here I have found the same atmosphere, something altogether different from what is found anywhere outside the Society. One is comforted, finds sympathy, and fellowship. I heard Shakespeare paraphrased the other day, "All the world is a stage, and we are some of the stage hands." After being here, we are better satisfied to go back to our humble work and be stage hands.

Mr. Hargrove: It has been pointed out that in spite of at least half a dozen reminders, none of us has yet emphasized the fact that this is the fifty-first year—if you choose, the fifty-first birthday—of The Theosophical Society. The significance of that I do not think needs to be expounded. We are not *closing* something to-day, we are beginning something. It is the first year, in other words, of a new life.

It has also been suggested to me that there are two ways of acquiring brains: one, by the rigorous discipline which frees the latent powers, these, once liberated, re-moulding and revivifying the corresponding organs; the other (if we have not the strength for the first method),

to work for brains when we reincarnate next time—because we certainly shall not have them next time unless we work for them now. While I agree with Mrs. Rose that we must feel like worms at times, and would add that this is very healthy for us, the essential point is that we must never permit ourselves to feel that it is too late, or that we are too old, or that we are not equal to complete renovation. The man is doomed who says, "it is hopeless for me, I have not got brains and that is the end of it." That is the lazy man's attitude. The next incarnation will be of no use to us unless we work now for what we desire then. We must realize that we have the situation in our own hands; that it is within our power to create brains. We are too much inclined to think of physical things as fixed things; yet, from the very beginning, H. P. B. insisted that the physical organism can be re-created by the human spirit and the human will. If we set to work with sufficient determination to discipline both mind and body, there is no doubt whatsoever that we can free the latent powers and create or re-create the organs that are needed for intellectual processes. Not to believe in that would be, from the theosophical standpoint, heretical. We *must* believe in it.

Apart, even, from the larger programme, the trouble with most of us is, not that we lack brains, but that we have not disciplined those we possess; so that we do not know how to use them. The cure in this case also is *moral* discipline. It is a question of taking the situation in hand; of learning to use that which *is;* of getting the best possible results from the tool that we possess. We can sharpen the tool, improve the nature of the tool; personally I should go so far as to say that we can actually change the molecular structure of the tool. It is a question of whether we are prepared to pay the price.

Discipleship can be stated in terms of reconstruction, of making ourselves over again. There is only one insurmountable obstruction, and that is self-satisfaction. If we think we do not need to be changed, "why worry," and so on—it is of no use. But if we are full of self-dissatisfaction, without too much emphasis on the self, then we have the opportunity of many lifetimes. This resolves itself into discipleship; but why not! Do we still lack incentive?

Here is a suggestion for those among us who describe themselves as Christians. But first I have to use an analogy, the analogy of the family, and I must explain to begin with that I am going to talk about the family in the old-fashioned sense; not of some modern families. I am told that in many modern families, if a son or a daughter commits suicide or runs away with money that does not belong to him, or disgraces himself in some other way, the others say, "O bother! forget him." In the old-fashioned family, every member was held responsible for everything that every other member did. That is as it ought to be. It went so far that, supposing a brother or sister did something wrong (I am not speaking now of a crime, but of something like dropping a spoon on the floor when a spoon ought not to have been dropped) the others were humiliated. They ought to have been humiliated. That is the beginning of group consciousness. Until that old feeling comes back into family life, civilization will temporarily cease to exist.

Using the term "family" in that sense, and including especially the sense of mutual responsibility, of deep concern about what another member of the family does, we can perhaps get some light on the attitude of the members of the Lodge toward one another. In such a family, supposing one member were arrested for theft and were guilty, all the family would feel responsible, would feel ashamed.

Suppose, now, that a member of a family puts himself in a position where, in the eyes of the world, he becomes guilty of something for which he is not actually guilty, or in the eyes of the world permits himself to be regarded as a hopeless failure. That also concerns the rest of his family. Their honour has been put at stake, so to speak, by the man who has placed himself in that position before the public.

Those who think of themselves as Christians, and as belonging to that ray, will perhaps already have seen my point. The Master Christ, in incarnating, committed the family, committed the Brotherhood, committed the Lodge. The other members of the Lodge were just as responsible as he was for the results. What happened? He was rejected by the world (in the deeper sense, does not the world still reject him?). He was killed by the world. The Lodge was responsible in so far as he met, superficially, with failure. That, in a sense, was a reflec-

tion on the Brotherhood. What must be the desire of his disciples, what his own desire, what the desire of his brothers in the Lodge, if not to justify him, to justify his sacrifice, to prove that in spite of temporary failure his mission was a success,—by *making* it a success? Therefore, those who look to him for light and for guidance, those who feel that they derive their spiritual life and hope from him—can they properly live except to make good the prayer "Thy kingdom come," except to justify his sacrifice of the past and of the present, except to re-establish that situation in the Lodge which existed before his incarnation?

It is a very big topic, open to much misunderstanding; still, I believe it worth consideration, partly because of the incentive it provides, and partly because I believe we need to know and to feel that sense of mutual responsibility among ourselves, here and now, as members of The Theosophical Society. We cannot acquire it, except in so far as we see it in the Lodge itself, as existing in the Brotherhood of which The Theosophical Society is a pale reflection on earth; we cannot live it, we cannot respond to it, except in so far as we feel with it, understand it, honour it. Honouring it as an ideal, if we need further incentive to increase our own efforts for discipleship, or along the lines of "acquiring brains," we shall see that *he* is at stake in a most profound sense, and that we have it in our power to aid or hinder that particular Master, as Master. I do not think it would be any exaggeration to say that to a terrifying extent, his destiny is in our hands, as members of The Theosophical Society. So, if it comes to incentive, there is unlimited incentive: but perhaps even more than incentive (although that is important), we need faith,—not so much in our own ability to attain something or to achieve something, but faith in the effectiveness of co-operation; faith in the reality of union; realization that we need not even dream of doing this thing by ourselves, or for ourselves alone. We can never do it alone. That is the mistake that many people have made. They think they can stand on their own feet. They cannot. We have to hold one another up. No man ever became a disciple through his own efforts. There are those to-day who still imagine that they are more independent than they are. We are mutually interdependent. If one fails, another fails. Every one of us needs, from this side and that, the support we derive from our fellows. For that very reason, on the other hand, we have a power infinitely greater than the power of any individual. Therefore, if one were to think: I am not equal to it—he should remind himself of what we as a body, as a group, as a Society are equal to, by united effort: and what that united effort can accomplish is infinite,—absolutely beyond our comprehension.

That is the hope we need to take away with us—that new hope, not in ourselves as individuals, but in the power of united self-giving, and of united determination to do all things with the Lodge to which we owe our existence and upon which our hope is founded.

THE CHAIRMAN: There is one more motion that I should like to make. The New York Branch has been thanked for its hospitality to the Convention. As in some way a representative of that Branch as well as of the Convention, I should like to thank our delegates for what they have brought here. I mean the delegates from other Branches of the Society who have come here to the Convention, and who brought with them so much that we value and for which I personally am grateful. Therefore, if I may propose and move my own resolution, and have it seconded, I shall thank the delegates for what they have brought us to-day. (This was seconded, put to vote and carried.)

I should like, too, to emphasize a point that Mr. Hargrove has just made; but he swept us on to think of something deeper or more immediate, so that it was left without the full significance that I should like to see it have in all our minds. The fiftieth anniversary of the Society we celebrated last year. Those of us who know something of cycles and something of the natural termination of the outward manifestations of the Movement in past centuries—when it has endured only through the last twenty-five years of the century and never turned into the first quarter of the new century—realize that there is a great difference between having completed twenty-five years and having completed twenty-six years; the difference, let us say, between trying to jump a ditch and landing one foot short of the bank, or landing one foot beyond it. We have completed, not one cycle of twenty-five years, but two, and have entered a third. We have completed not merely fifty years, but have gone one year beyond. That is something very novel and significant. The other night I turned to a little poem of Emily

Dickinson's on Spring, and found a phrase which seemed descriptive of the way in which we ourselves have taken this achievement of the Society. She had been writing of March, and a new birth of nature, and the coming up of the flowers, and then came the lines:

> And yet how still the landscape stands,
> How nonchalant the wood,
> As if the resurrection
> Were nothing very odd!

Ought we to be quite so "nonchalant" over these fifty-one years of The Theosophical Society? At least two resurrections!

It was then moved by Mr. Woodbridge, seconded, and voted that the Committee on Resolutions be discharged with thanks.

MR. MITCHELL: Mr. Danner suggested a resolution of thanks to the QUARTERLY and to those who worked on it during the past year. I should like to second that. (This was put to the vote and unanimously carried.) Then I should like to suggest a resolution on behalf of the Convention, of thanks to the permanent officers of the Convention. (This too was seconded and carried.)

The Chairman then made certain announcements, and upon motion, the Convention was adjourned.

ISABEL E. PERKINS,
Secretary of Convention.

JULIA CHICKERING,
Assistant Secretary of Convention.

LETTERS OF GREETING

OSLO, NORWAY.

To The Theosophical Society in Convention Assembled: One of the most remarkable conquests of science at the present time is Dr. Albert Einstein's postulate on the relativity of time and dimension, which postulate is based on the assumption that the physical laws must be valid and immutable at any change of co-ordinates. This has led to the conclusion that an exposition of the universe available to all observers, whatever their stand and motion may be, claims a four-dimensioned world. Thus, science corroborates the theosophical assertion that there is a world with four dimensions,—and it makes this postulate quite intelligible.

My object in mentioning these facts at this occasion is to draw the attention of those present at the Convention to their bearings on the exegesis of many sayings of the Christian Master. When, for example, he spoke of the kingdom of God and his Advent, he had obviously a quite different conception of the universe than his contemporaries. He, whose kingdom was not of this world, had his stand in a four-dimensioned universe, where "one day is with the Lord as a thousand years, and a thousand years as one day" (II. Peter 3, 8). The Lord spoke from a higher plane where time is not, and where all things are an everlasting being.

Looked at in this way we shall find that Christ's answer to the Pharisees, when they asked about the coming of the kingdom of God, is quite plain and gives us an elevated conception of this kingdom. And the possibility of entering it, while we are still in our physical bodies, stands out as a clear-cut fact. His answer was: "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, There! for lo, the kingdom of God is within you" (St. Luke 17, 20–21).

The hour of the coming of this kingdom cannot be told, because it varies for each individual. It must be remembered that "the kingdom of heaven suffereth violence, and men of violence take it by force" (St. Matt. 11, 12),—and again, that it is the pure of heart only that shall see God (St. Matt. 5, 8). This settles the question. The Kingdom of God does not come with

observation, but the clean-hearted takes it by force, and then he will belong to the blessed ones. The opportunity of entering this kingdom is always there for everyone who will avail himself of it. And while the ordinary man may still be very far from it, the good man may stand quite near to it, and a disciple of the Master may already be on its threshold.

May it be our earnest striving in the coming years to draw near to this threshold, and may some of the Members of T. S. even pass it, and be among those blessed ones who have already attained, and to whom the Masters have given their peace.

With best wishes from Members of the Oslo Branch,

I am,

Fraternally yours,

THS. KNOFF,

Chairman, Oslo Branch.

P. S. There is a movement called "back to Blavatsky," among whose Members some were once ardent Fellows of the T. S. Though they have long ago fallen out of the way, they are now placing themselves on the judgment-seat pronouncing the verdict that the T. S. has failed, and that it has had no connection with the Lodge since the death of Madame Blavatsky. A proper answer to these people, whose spiritual discernment has become so sadly eclipsed, is found in these words of a Master: "So long as there are three men worthy of our Lord's blessing in the T. S. it can never be destroyed."

Other people, psychic counterfeiters of Theosophy, but who call themselves Theosophists, have recently published the surprising message from the "King" (according to a Norwegian translation of the message, called "the King of the World") that the Christian Master has again come to the world, this time incarnated in a young Hindoo. Such messages were foreseen by Christ who warned his disciples Peter, James, John and Matthew against them in these words: "And then if any man shall say unto you, Lo, here is Christ; or Lo, there, believe it not, for there shall arise false Christs and false prophets and shall shew signs and wonders, that they may lead astray, if possible, the elect. But take ye heed; behold I have told you all things beforehand" (St. Mark, 13, 3 and 21–23). These words are so plain that they cannot be misinterpreted.

OCUMARE DEL FUY, VENEZUELA.

To the Members of The Theosophical Society in Convention Assembled: Dear Fellow-Members: Our cordial greeting and good wishes. Our Companions of the "Altagracia de Orituco" Branch will remain in spiritual communion with you while your holy task of the day is done. We will work here, where Masters have placed us, to increase our ability to do each day a better work for the Theosophical Movement, and to be effective co-operators in right thinking and right action.

May the Masters bless you and your work.

Fraternally yours,

ACISCLO VALEDÓN,

Secretary, "Altagracia de Orituco" Branch.

ARVIKA, SWEDEN.

To the Members of The Theosophical Society in Convention Assembled: In the name of the Members of the Arvika Branch, I send to you our cordial thanks and greetings. Especially, I wish to send you my respectful thanks for the breath of spring which just struck us when we were reading the last Convention report. As you know, our little group here in the North has been reduced by the great loss of our dear friend Hj. Julin, and some other friends have left us; but in spite of that we feel no despair.

In a 25 years' winter we have been going on unconscious about it, and longed for the spring. Now the spring sun is here. The result of its first rays has been frightening, but yet I feel that we recognize happier results of our silent winter work. Yes, they have, already around us, among melting snow and decaying grass, just as the first fruits of the spring, put forth their buds. The most promising is that it is young plants—that we not yet can count them as members, may we take with patience. We are happy that they visit and give life to our meetings.

We will try to meet you all at the usual April Convention, with our thought in spite of the great distance.

Fraternally yours,
G. A. FJOESTAD,
Representative for the Arvika Branch.

AUSSIG, CZECHOSLOVAKIA.

To The Theosophical Society in Convention Assembled: All members of our Branch send you their fraternal and heartfelt greetings and best wishes. Just as every Branch meeting is an opportunity that the more dynamic and creative spirit of the higher group-consciousness of the Branch, as a spiritual unity, may flow down into the very centre of the heart of every one of us, may there fructify our feeling and inflame it to the divine passion of prayer and to fiery aspiration, may incite our will to a stronger resolution and cause our consciousness to undergo a certain illumination and enrichment before returning again to its proper sphere—so it is with our Society's Convention, only in a far larger range. There we are carried up into the causal world of the Eternal, being lifted out of self, where we may look on the face of celestial beauty of our Master, with its manly resolution, where we hear the pulsation of his heart, filled with world-embracing mercy and compassion, and meet the searching, yet comforting look of his eyes; and where we may inbreathe the waves of strengthening courage, trust and hopefulness and be backed with new energy, to be more able to realize our longing to practise real discipleship. There the brightness of the spiritual Sun is dispelling the fog of our minds and imagination, and our ideals become more clear-cut and plastic. Thus it is the same, although in a lesser degree, with our branch meetings. Our common Branch activity is taking an immense influence upon our life and its formation and expression. We realize the fact that our Branch meetings are no longer mere meetings, where we simply enlarge our views of life, but that they are giving directing and creative impulses to our own future life and that of our nation.

Great is our responsibility! Although our shortcomings may be plentiful and great our insufficiency, we have no cause for despondency, because our efforts are backed by the whole power of the Lodge and the up-lifting momentum of the united efforts of our comrades on the Path, as we are told. Therefore we entertain an undiminished trust and an increasing hopefulness, and we are praying that a real joy and serenity may be the tenor of our disposition. For all that spiritual and moral support, we are obliged to the Masters and to you, and therefore our hearts are overflowing with a genuine thankfulness.

Sincerely and fraternally yours,
OTHMAR KOHLER,
Secretary, Aussig Branch.

WHITLEY BAY, ENGLAND.

To the Members of The Theosophical Society in Convention Assembled: The members of the Whitley Bay Branch send fraternal greetings, and sincere wishes that the Convention, like those

that have gone before, may consolidate all that has so far been accomplished, and usher in another year of ever-increasing earnestness of purpose, in establishing the spirit of universal brotherhood. It is becoming more apparent from year to year, that the fundamental truths enunciated by Theosophy are slowly but surely permeating the literature and minds of men,—and as a direct result there appears a greater desire for understanding and knowledge of these truths, coupled with a method of expressing them. We, in England, see it on all sides and in many forms, sometimes showing as a desire in the Nation to shoulder all the burdens, and reflected at other times as an earnestness of purpose or a conscientiousness of the individual which characterizes true growth.

May the Convention help to engender and strengthen the spirit of the teaching, "Bear ye one another's burdens,"—as it would appear that it was never more required between the nations of the world, or its meaning less understood than it is to-day. The earnest and conscientious individual effort of all members to give of their best, at this time, would strengthen the bonds of Brotherhood, and help to give to many an understanding of what Theosophy really stands for, and the larger and truer meaning of the term "Universal Brotherhood."

Yours fraternally,
FREDK. A. ROSS,
President, Blavatsky Branch.

CINCINNATI, OHIO.

To the Theosophical Members in Convention Assembled in New York: On behalf of the Members of Cincinnati, I extend to you their sincere good wishes for the usual success of your deliberations.

Fraternally,
GUY MANNING,
President.

INDIANAPOLIS, INDIANA.

To the Secretary T. S.: Indianapolis Branch has only three members, and has had no meeting for several years, although each one of us continues to work for the Society, so far as lies in his power, by spreading the truths of Theosophy. I passed my eighty-fourth birthday last August, and Judge McBride is just five months my junior—so we two have journeyed far beyond the biblical limit. Both of us by the way are Civil War veterans. The third member, Brother Brinker, is quite a busy man.

We all send our best wishes for a prosperous and profitable Convention.

Fraternally yours,
MAHLON D. BUTLER,
Secretary, Indianapolis Branch.

P. S. Please give the enclosed cheque to the Treasurer, T. S. I trust that no one, after leaving the Convention, will forget to live the life. Good will to all.

F. W. BRINKER.

SANFERNANDO DE APURE, VENEZUELA.

To the T. S. in Convention Assembled: The members of the "Jehoshua" Branch send greetings to all members in Convention assembled, and let you know that we shall be with you at Convention hours. The most special mention that the "Jehoshua" has to make is the appearance of the *Teósofo*, our Spanish review, which has brought to the conscience of its members

the spirit of the THEOSOPHICAL QUARTERLY, or, said in other words: Master's heart introduced in the heart of its members. In reading the *Teósofo*, members have come in acquaintance with the actual performances of the Lodge of Masters in the world all around us. They have better understood what cycles are, and as discipleship is what is mostly written of, they think more on such subject. Therefore we all pray to God for continual blessing on the *Teósofo* the faithful interpreter of the QUARTERLY.

Yours very faithfully,
D. SALAS BAÏZ,
President.

GATESHEAD-ON-TYNE, ENGLAND.

The members of the W. Q. Judge Branch, at Gateshead, send their heartiest greetings to the members of The Theosophical Society in Convention assembled. Our thoughts will be with you in the right spirit. We are sorry we cannot be with you in the body but we send you of our best, hoping that you may have a good meeting.

Fraternally yours,
P. W. WARD,
Branch Secretary.

MIDDLETOWN, OHIO.

To the Theosophical Society in Convention Assembled: Please accept our heartiest greetings and sincerest wishes for a successful Convention. We hope Mrs. Gordon, a devoted member of our Branch, will be able to attend—while all members of the Middletown Branch will be with you in spirit. We know the blessings of the Masters will be with you. May they help us to be steadfast and strong, so we can stand firm in the first rank of the battles to be fought in the future.

I sincerely wish I could be with you at this very important Convention.

Sincerely and fraternally,
W. G. ROBERTS,
Secretary, Middletown Branch.

NEWCASTLE-ON-TYNE, ENGLAND.

To the Members of The Theosophical Society in Convention Assembled: It only seems as yesterday that our hearts and minds were turned towards you on the occasion of this great gathering and homecoming, and yet another year has passed, another milestone has been reached. We, therefore, once again, joyfully send you our heartiest greetings and best wishes for a most successful outcome of your deliberations to-day. Though we are separated in body we are not separated in spirit, and to that extent are present with you, and able to give some contribution to the life of the Convention.

We are doing our best to keep the flag flying here, and we trust that from the centre of things we shall receive that impetus that will enable us to go forth again determined, that strong and clean as the nucleus may be in England, it must yet be stronger and purer; it must yet increase in zeal and vigour for the spiritual welfare of mankind.

On behalf of the members of the Newcastle-on-Tyne Branch,

Yours fraternally,
E. HOWARD LINCOLN,
President.

AYLSHAM, ENGLAND.

Cablegram sent to Mrs. Clement A. Griscom, for transmission to the Convention: Our best wishes for Convention.

ALICE GRAVES.
ESPOIR BAGNELL.
HOPE BAGNELL.

AYLSHAM, ENGLAND.

To the Secretary T. S.: The members of the Norfolk Branch T. S. send their greetings to all their fellow members in New York, with most heartfelt wishes for a good and successful Convention.

We have continued our Branch study, this year, writing each month our comments on it, and the thoughts suggested by the reading of the books that have been chosen. These comments are circulated among the members, together with the reports of the New York meetings, which we receive regularly,—and for which we wish to express our great gratitude and appreciation. During the year we have studied *Through the Gates of Gold*, *The Culture of Concentration*, and the Annual Convention Report which we received in the July QUARTERLY, and we are now studying *Letters That Have Helped Me.*

I hope that our numerical inferiority in this country is, in part, compensated for by increasing earnestness of purpose, purity of motive, and stedfast faith in the Masters and their work.

With our most friendly greetings to you all, I am,

Yours sincerely,
ALICE GRAVES,
Secretary, Norfolk Branch T. S.

LOS ANGELES, CALIFORNIA.

The Officers and Members, Theosophical Society, in Annual Convention Assembled: The officers and members of Pacific Branch, Theosophical Society, extend to you a most cordial greeting, realizing the great importance of this particular Convention.

When one enters on the path as a Disciple he enters into suffering and sacrifice, with the knowledge of the purpose of the suffering and sacrifice,—the cross that must be carried in the silence of the soul. We of this day have had and are having living examples of this, but the one standing out in the boldest relief, as an example of encouragement to follow, is that dear soul who in the last life on earth was known as Madame H. P. Blavatsky. With a worn out body, surrounded by enemies within and without her circle, pushed back to the wall, but still valiantly fighting in defence of the Cause of her Brothers, fighting as her body slowly died, a faithful warrior, she achieved her task, the fruits of which can never be obliterated from the world. She suffered and sacrificed, she carried her cross on the Path, leaving foot prints to guide others along the way.

Some who were associated with Madame Blavatsky in the Cause of her Brothers, and some who only know of her historically, are to-day making a travesty (to the detriment of the Theosophical Movement) of the truth she brought to humanity. Chief among them are Mrs. Annie Besant, and her associates in personal exploitation. There are others also who masquerade under the name of Theosophy, for the exploitation of their leaders. Whether or not they realize it, such persons are under the influence of the Black Lodge, which encourages them in the false notion of the correctness of their proceedings in order that, by bringing ridicule upon it, Truth may be effaced from the world. Thus is waged the continual warfare between the White and the Black Lodges.

But there are some who have been stedfast and true from the time of the inception of the Theosophical Movement, who have carried it forward without a breach, to the present time;

and there are keen-eyed young souls who will carry it further along in the years to come, as the only hope for the salvation of the world. Not one among us falters an instant in the glorious undertaking, in taking up the cross of suffering and sacrifice to carry it along the age-old Path to the ultimate achievement.

Faithfully and fraternally yours,
ALFRED L. LEONARD,
Secretary, Pacific Branch.

SOUTH SHIELDS, ENGLAND.

To Members of the T. S. in Convention Assembled: The members of the Krishna Branch, South Shields, England, send greetings and earnest wishes for a successful and profitable session. Our thoughts will be with you, mingling with yours.

Yours fraternally,
HANNAH MAUGHAN,
Secretary.

TORONTO, CANADA.

To the Secretary T. S.: We send our very best wishes for the success of the Convention—though of that there can be no doubt. Our year has been satisfactory from one standpoint, in that we have done some real work, in a quiet unobtrusive way; and while unsatisfactory from another standpoint, we hope that time will bring better understanding. I find it impossible to attend Convention this year, much as I should like to do so, but I look forward to the time when I can again meet my good friends in New York, whose friendship and help I value and appreciate more and more, as time goes on, and as I grow to a greater appreciation of the value of all that they stand for.

Fraternally and sincerely yours,
A. J. HARRIS,
Secretary, Toronto Branch.

CARACAS, VENEZUELA.

To The Theosophical Society in Convention Assembled, New York: The "Venezuela" Branch experiences its greatest inner joy when the T. S. meets in Convention. Of our outer activities it is the paramount official act; the hour when, by the mutual reinforcement of all of us together the force grows in geometrical progression to unsuspected potency, and, converted into lightning-rods, we make possible the attraction of the divine spark and give an opportunity to the Word to become flesh and dwell among us.

If this assembly were not an opportunity afforded to the gods, it would not mean anything more than any other common congress. The T. S., in the collective opinion of our Branch, exists because of its connection with the Masters of the White Lodge. In them it lives, moves and has its being. And in this interpretation our Branch exercises the right to free expression accorded to each by the Constitution of the T. S., and takes advantage of this opportunity to insert a parenthesis and say that its founding in 1895 had the Masters both as its basis and goal. To unconquerable loyalty to Them it owes its existence. The founding of our centre was a tribute of gratitude paid to the Master H. P. B. who represented the Lodge.

Since then a group of its members—the more vital part of the Branch—was always faithful to the principles of Theosophy, and as time went on, this criterion became unanimous, and those who were not ripe enough fell off of their own accord, the Branch not being obliged as

yet to expel officially any one. Within its body the expulsion was always decreed in silence by the spirit of the Branch, and the one forsaking our ranks his self-executer.

This kind of problem has disappeared to-day. Our centre is a group of a definite and compact nature having a charter and a polar star. We have no problems due to misunderstandings as regards the other societies which abuse the name by styling themselves "theosophical." A confusion of this sort with any member of our Branch would amount to a confusion of his full name with that of another.

This attitude is being evidenced in our magazine *El Teósofo*, the publication of which was announced to you last year, and has now entered its fourth number. In these four numbers we have endeavoured to serve the superior interests of Theosophy, making the proper definitions, but this has been incidental and circumstantial, never final in itself. Experience has proven to us that discussions with intellectual people to empty their minds of their crystallized preconceptions, is as endless a work as trying to bag the darkness and to throw it into the sea. This is to kick against the pricks, and a waste of energy almost always useless. This analytical work is not the chief one among us. Rather the synthetic,—devotional one: to make light. And this kills the other.

So, we could very well define the platform of *El Teósofo* as the office of a pharos: set up at the point of gravest danger, its light is to make day in the darkness for all the navigators of the Latin sea, as it gets its light from a powerful plant: the THEOSOPHICAL QUARTERLY.

As concerns our meetings, it is more than satisfactory to say that we are marching with a religious regularity and that a spirit of cordial agreement prevails in all and amongst all. There are no personal preferences, no jealousies, no discords. We all feel ourselves under the same duty, we all feel the same responsibility and enthusiasm to work and to serve. Otherwise our efforts would not have been successful. Of course, we are speaking of those members who are assiduous coöperators, of a number who never fail to meet.

The subjects treated in the meetings of members—for through *El Teósofo* you will have noted that we have two special meetings for students—are, in a high grade, very interesting, with the circumstance that the subjects come apropos *when we are assembled*. Our Branch has never been a votary of plans in the sense of pre-arrangements or mental preparations made in advance.

There is a twofold purpose in the work of the Branch: to teach its members to teach, caring for the needs of those who call at our door, and to be a silent centre of contagion.

The spirit of our meetings this year has been the deeper realization of the meaning and absolute necessity of a clean life for each of its members. That is to say, the previous concept of "theosophist" has been enlarged and comprises within its new radius that of the moral life of the member of the T. S. as indispensable condition. It could be synthesized in two words: definiteness, purity. We know that in the proportion that we purify our interior in that measure we are able to gain a vision of the Infinite: "Blessed are the pure in heart for they shall see God."

This year we have the privilege of being represented by a special delegate, and, as you know, we shall also meet here on the day of the Convention.

Expressing our wish to live together those hours in the world where time has no succession, and praying that the Heavens let loose the cataracts of their blessings and that we may turn them to the good of our fellow-creatures into the universal deluge of forty days and forty nights, I remain,

Faithfully and fraternally yours,
A. GONZÁLEZ JIMÉNEZ,
Secretary.

DENVER, COLORADO.

To The Theosophical Society in Convention Assembled: The Members of the Virya Branch send their cordial greetings and sincere good wishes. It is a matter of sincere regret that we

are again unable to be present in person, and we shall eagerly await all reports of the proceedings.

Faithfully and fraternally,
ANNE EVANS,
President, Virya Branch.

BERLIN-WILMERSDORF.

To The Theosophical Society in Convention Assembled: We congregate with you for the first Convention in the new cycle, with hearts inspired by the spirit of the last Convention,—in the spirit of gratitude and hope, and devotion for the Cause of the Masters. Deeply and gratefully do we conceive the privilege of receiving the solemnity of this hour, as members of the T. S., with you. We share with you in the hope that our beloved T. S. will carry its banner triumphantly through the new cycle. It shall be our sincere endeavour to take up within ourselves the spirit of the T. S.—Theosophy—to a more perfect degree, by profound devotion and loyalty to the Cause of the Masters.

Our studies during the last year, i.e., "The Religion of the Will" and the articles on the "War" (from the QUARTERLY), gave us a new influx of light and strength, and secured within ourselves that attitude toward principle, for which, as it seems, the T. S. stands unfortunately isolated in the world. The T. S. is thus likened to a lighthouse, serving as a sure guide for human minds enwrapped in darkness. May we be enabled, through the grace of the Masters, to follow and carry out, with a steady mind and will, through the new cycle, the motto of our Great Leader H. P. B., "upward and onward for ever."

In this spirit we pray you to accept the heartiest greetings of our Wilmersdorfer circle, together with our sincerest wishes for a successful Convention.

Fraternally yours,
OSKAR STOLL,
ALFRED FRIEDEWALD.

BERLIN, GERMANY.

To the Members of The Theosophical Society in Convention Assembled: Dear Comrades: We wish to take advantage of the occasion of this year's Convention of The Theosophical Society, to express our hearty sympathy with the aim and work of The Theosophical Society. Each Convention is a proof that this work continues uninterruptedly; that it means a contribution to the continuing battle of the Masters with the powers of evil. In the heart of the Members and friends of the Theosophical Movement lives the conviction that the powers of good must gain the final victory. And this conviction will grow stronger with every year and every Convention of The Theosophical Society.

We wish the best results for your work, and heartily greet you.

RICHARD WALTHER,
GERTRUDE BUSSE,
LUCIE WALTHER.

BERLIN, GERMANY.

To the T. S. in Annual Convention Assembled: Our circle of seven members-at-large sends its sincere greetings and best wishes to the Convention, beginning the second year of the new cycle. We were considering at our meetings which took place once a week, in the first place the articles of the QUARTERLY, to the help of which we feel deeply indebted and might say here our best thanks therefor. None of us can perceive any change of the general moral character in the emergencies of the last year of our nation; on the contrary we were obliged to wit-

ness the battle of good and evil in a scale in all resorts of life. We must learn that the "wild beast" is still roaring. The efforts of the members were directed against materialism in its varied forms within and without, in general life and affairs, politics, science and religion. The storm is blowing at certain hours vehemently against often merely standing in rank and file. But we all here hope with confidence that sooner the time may come for a better and better complying of our nation with the behests of the great Lodge, in spite of the present raging of the opposing forces, and that the "wild beast" will expire in the hot furnace for ever, with the help of the Masters and their servants.

Our guests are well interested in studying the principles of evolution and will in due time ask the privilege of fighting for the good cause in the ranks of the Society. We wish heartily that our failures and shortcomings may be less in the coming year than they were in the last, and that the light may be better followed, with the help of the Great Ones.

With kind regards,

Fraternally yours,

O. IHRKE.

RIO DE JANEIRO, BRAZIL.

To the Members of The Theosophical Society in Convention, 1926, Assembled at New York: Dear Comrades: From distant deserts of life, regretful not to be able to commune with you at the altar of the Master's Temple, we wish at least to offer the poor flower of our hearts' gratitude to be laid down at it. Please receive it, together with our most heartfelt greetings and with the assurance of our eternal devotion to you and the Cause you so bravely serve. May Heaven grant us one day to be permitted to partake in your midst of this holy communion. What our poor hearts are able to invoke of heavenly blessings on your to-day's offering, we will surely contribute.

Believe us, dear Comrades,

Very sincerely and fraternally yours,

ELISABETH SCHOCH,

LEO SCHOCH.

TRIESTE, ITALY.

To the Theosophical Society in Convention Assembled: Dear Fellow Members: I am just lying in a sanatorium after an operation, and am only able to send you our best wishes for the Convention, and kindest regards to all fellow members.

Fraternally,

ALBERTO PLISNIER,

for TERESA PLISNIER,

and VINCENZO TODINI.

OAKLAND, CALIFORNIA.

Secretary, The Theosophical Society: I wish to send greetings and express appreciation and gratitude for all the good work that has been done the last year. The QUARTERLY has given strong articles that should arouse us to become most energetic in doing our utmost to show how true are the teachings that can give human beings strength, health and power to assist others, and bear burdens and all in a loving spirit, as well as in a spirit of gratefulness that we *can* help and be of *great* use in this world, if we will but study Theosophy, which gives us the *law* of true living, and which teaches, as we find in the *Voice of the Silence*, that—

"Compassion is no attribute. It is the law of Laws—Eternal Harmony, Alaya's Self; a

shoreless universal essence, the *light* of everlasting right, and *fitness* of all things, the law of Love eternal."

With all good wishes for the Convention and may its great spirit reach out to all!

Most sincerely,

JENNIE B. TUTTLE.

SCHRECKENSTEIN, CZECHO-SLOVAKIA.

To the Treasurer T. S.: I beg to transmit you $14.,—by way of the Quarterly Book Department and I ask you, to use that amount as dues for the seven members of the Aussig Branch for the year 1926–27.

On the occasion of the forthcoming Convention I beg to add some words.—The Convention report of the last year we have considered as the precipitation of the spirit of the Great Lodge, which spirit is influencing the world by the medium of The Theosophical Society, and we have felt it as an urgent appeal of great weight to all members, calling up to serious co-operation the magnificent work of the Masters. We have received therewith much in an extraordinary extent, and this we owe to the sacrificing activity of the Executive Committee. Therefore I ask you to have the kindness to convey to the Executive Committee my heartfelt thanks for the support of which also I myself could have a share during the last year.

I esteem the membership as an immeasurable grace and I think that I can return my thanks for it in the best way, if I am following the line or direction which our venerable leaders have traced out; if I search for right understanding, and if I comply with the spiritual requisites. I implore the Master to strengthen my weak powers, that he may let me obtain the faculties I need to be able to respond and to go on in spiritual progression.

The Convention will certainly more than ever embody the Spirit of the Masters, and I beseech the Master, that even we, although being unable to attend the sessions personally, may partake in a fuller extent in this sharing of consciousness, and that the spiritual seed which is sown annually into the world may find evermore a prepared and fertile soil. I hope very anxiously that also our insight may grow larger and deeper and that we may develop the necessary energy and perseverance, to embody our visions in the intention of the Master. With joy in the heart we will strive after a deepening and enrichment of our consciousness, that we may be a vital part of the nucleus, which the Theosophical Society is forming. Therefore I ask you to give us your generous help and support. A holy zeal may animate us to follow the high example you are giving, and we may devote also all aspiration, all our power, the whole love and the whole of our nature to this high purpose: to make Theosophy the main substance of the whole of our life.

Once more I give thanks to you and to all members of the Executive Committee, and with heartfelt greetings to all fellow-members in Convention assembled.

I remain very truly and faithfully,

R. JÄGER.

AUSSIG, CZECHO-SLOVAKIA.

To the Members of The Theosophical Society in Convention Assembled: Dear Friends, Trusty Comrades: Anew, after the first year of our examination in the first quarter of the century, we are meeting with greater understanding and experience, and this with the aid of the Masters, our elder brothers, and by the living example and untiring work of you and all elder, good standing members. We looked within and examined our tendencies and intentions and attempted to visualize permanently the call of the Master in order to let echo this call in our hearts with great vigour: "My House should be a House of Prayer."

On account of the united efforts of all members assembled at the Convention of 1925, we received great gifts and the impulse to become living and conscious holders of the Light. To-day I desire, as one of the slightest members, to step forward towards the altar of the Masters and our leaders to offer my devoutest thanks.

The furrows which the plough has digged in my life broke the hard crust and made the soil susceptible for the seed, which shall germ, develop and expand in this ground in order to assimilate all powers round about and to be able to develop to full blossom the Real Life. I desire fervently to become a vigorous, conscious cell, a cell in the nucleus of The Theosophical Society. I believe that it is a great desire of all members to exclaim in the last moment of this life, leaving the mortal frame, the battle cry of the French soldiers, who had a high vision of their mission: "*En avant mes camerades!*"

With deep gratitude, and my heartiest greetings and wishes for all members assembled, I remain,

Yours,
HERMANN ZERNDT.

SCHRECKENSTEIN, CZECHO-SLOVAKIA.

To The Members of The Theosophical Society in Convention Assembled: I attempted to learn the lessons of the last year with somewhat greater understanding than earlier; this deepened my gratitude to the leaders of our beloved Theosophical Society and increased my enthusiasm for learning to serve the Cause of the Masters always better. We know, that the fight will be heavier and will necessitate our uttermost strength in order to prove what we are within.

"Press, O press forward to victory, fight and fight," this request of Cavé echoes now in my heart to the dignified hour of the Convention with renewed impressiveness.

We, members of the Aussig Branch, assemble us at the same time of the Convention, in order to listen with respectfulness and gratitude to the new message which annually will be sent forth from the Heart of The Theosophical Society.

O, that we may reply to this message, to this call of the Lodge with loyalty and steadiness

Fraternally and thankfully,
Yours,
HELENE ZERNDT.

BUDAPEST, HUNGARY.

To the Members of The Theosophical Society in Convention Assembled: We send this year, again, from Hungary, our hearty greetings and best wishes for the Convention. During the past period we have been studying the same translations as the members in Czecho-Slovakia (Aussig Branch). We have exchanged with one another records of the study-themes. This brought us more clear understanding. We have felt more help, power, gratitude and greater responsibility.

We must observe that the expansion of other so-called Theosophical Societies, Adyar, Steiner-Anthroposophie, has taken place in this land. It is said that Mrs. Dr. Annie Besant will come during the next month, May, 1926, to the metropolis of Budapest. The last time the opportunity was presented to us, with regard to a notice in a paper that the Adyar Society had celebrated its fiftieth anniversary—to refer to the real Theosophical Society, founded by H. P. Blavatsky in 1875 and to its organ, the QUARTERLY, in a later number of the same newspaper.

We hope and wish with all of you, in the coming year, to do more and more for the Cause of the Masters.

Fraternally yours,
FRANZ WILLKOMM,
MARIE WILLKOMM.

REVIEWS

The Chief Scripture of India: The Bhagavad Gita, by W. L. Wilmshurst. William Rider and Son, London; price, 2*s*.

The writer of this brief but significant study of the *Bhagavad Gita* approaches the great Indian Scripture as a sincere believer in the Master Christ. At least in part, his purpose is to make the *Gita* a stepping stone by which Hindus may come to accept Christianity. But the tendency is rather in the opposite direction; it is likely to lead Christians to a fuller acceptance of the Eastern Wisdom, and thereby to broaden their understanding of their Master.

Apart from these tendencies, and regarded simply as an interpretation of the *Bhagavad Gita*, the book reveals exceptional qualities of intuition and insight, with the ability to state clearly and simply the most abstract philosophical principles. Take, for example, the discussion of Parabrahm and Maya on page 31: "Nature, the objective Universe, the world of effects, is the Shadow, the outbreathed and objectified thought of God. Being temporal, subject to continual flux and change, it is not a reality, save relatively,—that is, it is real for the time being to us who now live in it and come into contact with it through temporal, sense-faculties; but regarded from a plane that is higher than that in which the senses function—namely, from that of the transcendent mind—it is unreal because impermanent, and illusory because it veils the eternal realities underlying it, of which it is but the temporary symbol. The very essence of the Hindu creed is that 'the things which are seen are temporal; but the things which are not seen are eternal.'"

Or take this exposition of reincarnation: "Like a light that shines through many successive globes is, in their belief, the human spirit. It passes, upon bodily decay, into the unseen; is retained there for a shorter or longer period of rest, according to its inherent qualities of attraction or repulsion; and thence, by the force of inviolate cosmic law, is drawn down again into the whirlpool of this world's life to acquire new experience and further refinement; and so on, again and again, until it escapes the wheel of rebirth, and, as it were, 'becomes a pillar in the temple of God, and goes no more out.'"

The most intuitive passage in the book is the discussion of the great scene of the eleventh book: "Gradually, as Krishna unfolds the mystery of His own divinity, we are led up to the central episode of the poem. There is, I think, but one other such incident recorded in any literature, and even that is very meagrely related by the Christian Evangelists . . . I mean, of course, the incident of the Transfiguration . . . Krishna opens the sensorium of Arjuna's soul and bids him behold. Suddenly, in a blaze of supernal glory, the Deity is revealed. The whole panorama of heaven and earth is seen engulfed and moving within the flaming radiance of the divine nature . . . Uncountable souls, fashioned out of the life of the Supreme, appear in this world of form and time, and are drawn back again into the devouring vortex whence they sprang. The terrific and incomprehensible splendour of the divine spectacle, upon which no mortal man has looked, grows and waxes, until, from sheer inability to behold it longer, Arjuna cries out in agony and prays that the glory may depart from him . . ."

This little book should be better known to students of Theosophy and especially to students of the *Bhagavad Gita*.

C. J.

Some Sayings of the Buddha, translated by F. L. Woodward, M. A.; Oxford University Press, American Branch, New York, 1925. Price, $1.75.

The translator of this attractive little manual of Buddhism arouses certain misgivings, when he tells us, in his Preface, that in the use of terms he has generally adopted those evolved, during the labours of many years, by the late Professor and Dr. C. A. Rhys Davids; misgivings, because the materialistic bent of his mind too often led Professor Rhys Davids to choose terms that expressed his own view, rather than the true spirit of Buddhism.

It is easy to illustrate this. There is a refrain which records many attainments in the Law of Righteousness; it is used, for instance, at the end of the *Potthapāda Sutta*, where Rhys Davids translates:

"And he became conscious that rebirth was at an end; that the higher life had been fulfilled; that all that should be done had been accomplished; and that, after this present life, there should be no beyond!"

In other words, the culmination of the path is annihilation. The Pali words rendered by the last phrase are *nāparam itthattāya;* the second word is a noun formed from the adverb, *ittha*, "thus." "Thusness" is a happy phrase for the condition in which we find ourselves here below, in this vale of tears. In his Dictionary, Childers quite consistently renders the two words: "I have done with this world; literally, there is no further need for this state of things." Why, then, does Rhys Davids change this into a dogmatic statement that "after this present life there should be no beyond," unless because of the unrecognized bias of his materialistic mind?

Mr. Woodward translates the same refrain thus: "Rebirth is destroyed, lived is the righteous life, done is my task, for life in these conditions there is no hereafter," which does convey the correct meaning, though the phrase, "there is no hereafter," may tend to obscure it. But if he avoids this pitfall, Mr. Woodward falls into another, when he translates: "He who seeth this is repelled by body, is repelled by feeling, by perception, by the activities. He is repelled by consciousness," with the inference that he gets rid of all these, including consciousness; that Nirvana is absolute unconsciousness, annihilation.

The word translated "consciousness" is *viññāna;* but neither this word nor its Sanskrit prototype really means "consciousness." It is made up of two parts, the root *jña*, "know," and the particle *vi*, "apart." The meaning is "analytic knowledge," as contrasted with *jñāna*, "intuitive knowledge." An Eastern follower of the Buddha renders the Pali word "mental powers," "mental predispositions"; so that the Buddha teaches that he who gains liberation transcends analytical knowledge and the predispositions of the physical mind; which is a very different thing from saying that he enters a state of absolute unconsciousness, that is, annihilation. Mr. Woodward might have been warned by the parable which immediately follows: "Leave the path to the left and take the right-hand path. Go on for a little and you will see a thick forest. Go on for a little and you will see a great marshy swamp. Go on for a little and you will see a steep precipice. Go on for a little and you will see a delightful stretch of ground . . . The delightful stretch of level ground is a name for Nibbāna." Surely, if Nirvana be annihilation of consciousness, the precipice would be the fitter symbol.

It would seem, then, that, regarding the heart of the Buddha's teaching, this version of the Sayings of the Buddha may be seriously misleading. But, if we keep this nihilistic bias in view, and guard against it, we shall find much that is admirable in the translation of the Pali texts. Take, for example, the passage on pages 206–7, ending with the words:

"By the Method, Ananda, you are to understand that the whole of the holy life consists in fellowship with what is lovely, in association with what is lovely, in intimacy with what is lovely."

There is much more that will contribute to a fuller view of the great Eastern Master; yet we are constrained to say that the best, truest and most living portrait is Sir Edwin Arnold's, in *The Light of Asia*, published fifty years ago.

C. J.

Among recent articles in the French periodicals the reviewer has noted the following:

La Revue Universelle. In the issues of January 15 and February 1 appeared a psychological study, *Le Rêve Éveillé*, by Léon Daudet. The author believes that the one constant factor of our organic consciousness is the fear of death. Though the mind is seldom aware of the fear of death in its undisguised form, M. Daudet suggests that we may discover it as the substratum or energizer of many of our ordinary mental and emotional processes. He concludes that only the sage and the saint may be said to have really emancipated themselves from the obsession of this invariable concomitant of organic life,—the sage because he has found serenity in the life of reason, and the saint because he has found the joy of heroic effort through a direct intuition of the spiritual meaning of existence. Paraphrasing M. Daudet's thought, a student of Theosophy may utilize a term which often appears in the Eastern teachings: *right self-identification* has been called the key of immortality.

Mercure de France. There has been a marked revival of interest in the "lost continents" of Atlantis and Lemuria. A brief article by Jean Dorsenne, *Le Mystère du Pacifique*, gives a condensed resumé of the latest researches into the home of the Third Race (February 1). A much more extended and suggestive study is that of Paul le Cour, *A La Recherche d'un Monde Perdu* (December 1, 1925). M. le Cour discusses the scientific evidences for believing in the former existence of an Atlantic continent, but the most original part of his work deals with the question of symbolism. He gives numerous instances of an identical use of symbols in Central America and in Europe. One may be unable to accept many or most of the interpretations of the author, but the facts which he reveals are of great importance. For example, there is frequent reference in the Maya scriptures to a Sacred Heart. M. le Cour quotes from an ancient American invocation in the *Popul Vuh* which recalls, as he suggests, the *Lord's Prayer:* "Hail, O Creator ! Thou who dost see and understand us ! Abandon us not, leave us not, O God who art in Heaven and upon Earth, *O Heart of Heaven, O Heart of the Earth* . . . ." He says further: "In Yucatan, in one of the principal temples of Palenque, we see, sculptured upon one of the walls, a strange personage holding a stalk of maize; rays emanate from each side of his head and he wears suspended from his collar three oval objects which Brasseur supposes to be hearts (we find also sometimes in Christian churches the triple symbol of the heart; I have seen it in the ancient church of les Moutiers, Loire-Inférieure)." M. le Cour gives instances from many lands of the veneration of the heart as especially symbolizing the nature of divinity. Of particular interest is his discovery of a monolith of great antiquity at Torfou (Maine et Loire), upon which is very clearly carved a great heart. Without agreeing with all of his enthusiastic affirmations, one may still accept the essential truth underlying M. le Cour's idea that "an unbroken chain links the most ancient religion with the most recent." S. L.

QUESTIONS AND ANSWERS

QUESTION No. 320.—*What would you suggest for summer reading?*

ANSWER.—The answer must depend upon what you have already read! Further, no two people would make the same recommendations. Thus, if you have already read and studied the books listed on the last inside cover page of the THEOSOPHICAL QUARTERLY, and in that way familiarized yourself with the principles of Theosophy, you should be able *to read theosophically*, and thus derive benefit as well as pleasure from almost any of the books recommended by Lord Avebury in the fourth chapter of his *Pleasures of Life*. For religious reading you might choose from the following: *Serious Call*, by William Law; *How to Pray*, by Grou; *Growth in Holiness*, by Faber; *Spiritual Combat*, by Scupoli; *Confessions* of St. Augustine. *The Intellectual Life*, by Hamerton; *Varieties of Religious Experience*, by William James; any of the books by Evelyn Underhill on Mysticism; *The Soul of a People*, by Fielding Hall; *Centuries of Meditation*, by Thomas Traherne; Emerson, Carlyle, Ruskin, Matthew Arnold, Thoreau, with other old friends such as Marcus Aurelius and Epictetus, should give ample opportunity for selection.

The Chobham Book of English Prose, by the Hon. Stephen Coleridge, is full of suggestions for reading and appreciation. A little book by Caroline Spurgeon, *Mysticism in English Literature*, will also be found suggestive.

QUESTION No. 321.—*Many pagans of old, as well as many modern unbelievers, have met death with unshaken calm, while, on the other hand, some people who profess religious faith live in great fear of death. How explain this?*

ANSWER.—Unquestionably, many people in the world to-day would fear death if they ever allowed themselves to stop and think about it. But we have to distinguish between the natural, physical shrinking from death, due to "tanha," and an apprehension of what the hereafter may hold in store. Those who "live in great fear of death" have perhaps gained little or no experience of the spiritual world—for that, practice must be added to profession—and, hence, their dread may be of the unknown. The pagan of old, schooled in obedience to and reverence for the deity he worshipped, was able to meet death with unshaken calm, because he had given himself to a cause that was greater than himself. There are innumerable cases on record of Christians who have met death bravely, confidently, joyfully—St. Francis of Assisi is a notable instance. M.

ANSWER.—The modern unbeliever, of apparently unshaken calm, may for years have trusted to the self-confidence which a forceful personality has built up. It may appear to carry him successfully right up to the hour of death, but who knows what fears may come to him at the last, in the clear perspective, in the rapid vision of his life? On the other hand, it is equally true that many professed unbelievers give the lie daily to their unbelief by the beauty of their thoughts, by their depth of true feeling, by their instinctive right action. Of course, they are not afraid of death. They believe, really. They have their terms twisted, that is all. And, at the last, they *know* and are unafraid.

A profession of religious faith, however genuine, would not in itself do away with fear of death, unless it had passed the point of mere intellectual acceptance. If the fear of death

persist, it must mean that the individual in question has never surrendered his heart and will to his belief, but has remained more or less enmeshed in the lower self, and so at the mercy of the fears of the personality. C. R. A.

ANSWER.—Many people, unfortunately, profess religious faith because they are too lazy or too timid to think. On the other hand, there have been pagans, skeptics, materialists and atheists who at least have thought a little, however inadequately, about the problems of life and death, and have resolved to accept certain pain and probable annihilation with fortitude. In other words, the "pagans" made some positive use of their minds and wills and hearts, while the "believers" too often shrink from doing this. B.

ANSWER.—Fear of death arises from habitual identification of the self with the lower self, which, happily for us all, is doomed to ultimate disintegration—and therefore, quite naturally and properly, fears its inevitable doom. Those who train themselves, with St. Paul, to die daily, can have no fear of death,—that is to say, die to material and worldly interests, concerns, points of view; die, above all, to wrong self-identification. If the individual, in other words, ceases to identify himself with his body, then he will cease to fear death. X.

QUESTION NO. 322.—*How can we transform an intellectual vision into one of the heart?*

ANSWER.—"Be not disobedient unto the heavenly vision." Act on it. Transform it from an intellectual vision into a physical fact. If the intellectual vision referred to be of the Masters and we would learn to love them, the path is still by obedience, obedience to their will, which means to the highest ideal we can see. "Love springs from obedience." "The obedience of to-day is the desire of to-morrow." J. F. B. M.

ANSWER.—Place the intellectual picture in the warm corner of your heart, where all you know of beauty, chivalry and devotion live. Never forget that it is there. When something fine and noble moves you, think of it. When you hesitate over a duty, act quickly, for the sake of it. Give it completely to your Master, and tell him that you are trying to transform it for his service.

Transformation is a magical process, and there are conditions which are requisite to success: unwavering hope; pure and ardent desire; brooding devotion. If all the conditions are maintained, that intellectual vision is surrounded with a magnetic knot, through which the fiery, winged powers of the heart surge, until they have raised its rate of vibration a whole octave nearer to their own, and so have transformed it. Unwavering love is a magical power. A. D.

ANSWER.—We might liken intellectual vision to a theorem, and vision of the heart to its practical application and solution. Sometimes it is helpful to describe heart-vision in terms of touch, as it is characterized by the "sense" of a living urge to express, by a "feel" of the tools used and of the growing freedom of its medium. This medium is essentially the region of the desires and attractions; and the practical solution should go forward on two lines, simultaneously, since the magnetic field of the heart is the region of repulsions as well as of attractions. We must take the things we like best to do, "using them to transmit the power and the light which are the sign-manual of our divinity," and we make of them an offering of flowers and fruit. Likewise we must take those things which we prefer to leave undone, perhaps because we do them so badly. Through them we can "help the Soul to write its revelation." This demands self-discipline, and often calls for blood-sacrifice and burnt-offering. H. P.

ANSWER.—By love. It has been said that an artist cannot paint a tree aright without becoming a tree: that is, identifying himself with it. An intellectual concept is a cold thing, but, by dwelling on it and with it, one comes gradually to love it, to become one with it. This is true of evil thoughts as well as of good ones. If we concentrate on an evil thing, though we first "shun," we shall soon "pity, then embrace." To form a picture *in the mind* of abstract qualities—power, wisdom, serenity, for instance—is well-nigh impossible unless we form a thought-image of one in whom these qualities exist. This image dwelt on, causes an answering love to spring from our depths, and the mental picture of the Master becomes a vision of the heart. H. E. D.

Robert W. McBride

Judge McBride: a man whom Mr. Judge loved and trusted; a member of The Theosophical Society for more years than most of us can remember; a member of its Executive Committee; a comrade of the old days,—dead. He died on May 15th, after a week's illness, in his eighty-fourth year. He was a thirty-second degree Mason, an ex-justice of the Indiana Supreme Court, and was one of the few surviving members of the bodyguard of President Lincoln.

Many readers of the Quarterly will recall that he was one of those who sponsored the declaration at the Convention of The Theosophical Society in 1915, that:

"*Whereas*, the first and only binding object of The Theosophical Society is to form the nucleus of a Universal Brotherhood of Humanity; and

"*Whereas*, in the name of Brotherhood, war as such is being denounced from many pulpits and lecture platforms, and in newspapers and magazines, with appeals for peace at any price; and

"*Whereas*, non-belligerents have been asked to remain neutral; therefore be it

"*Resolved*, That The Theosophical Society in Convention assembled hereby declares:

"(*a*) that war is not of necessity a violation of Brotherhood, but may on the contrary become obligatory in obedience to the ideal of Brotherhood; and

"(*b*) that individual neutrality is wrong if it be believed that a principle of righteousness is at stake."

Many will also remember the intense pleasure it gave us, at the Convention of 1917, after a moving speech by Mr. Griscom, to vote:

"That the heartfelt congratulations of this Convention of the T. S. be and hereby are extended to Judge McBride and his family for the heroic and self-sacrificing service of his son, on behalf of human brotherhood, at the front in France."

Judge McBride will be a loss to the Society, and an even greater loss to those who could count him as a personal friend.

Requiescat in pace!

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The Theosophical Society

Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S., P. O. Box 64, Station O, New York.